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A STUDY

OF THE

BHAGAVATA-PURAṆA

OR

ESOTERIC HINDUISM

BY

PURNENDU NARAYANA SINHA, M.A., B.L.

Second Edition

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THE BHĀGAVATA OF BHĀGAVATA-S

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BY

HER MOST DEVOTED BROTHER

"Let him kiss me with the kisses of his mouth: for thy love is better than wine.

Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.....

.....

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?

If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

गुरून्भागवतान्विष्णोरवतारान्भजाम्यहम् ।
कृष्णं वन्दे कृपासिन्धुं गोपीनां प्राणवल्लभम् ॥
गङ्गासिंहमहं वन्दे निर्मलं शिवरूपिणम् ।
यस्यानुग्रहतो लब्धं श्रीमद्भागवतं परम् ॥

PREFACE TO THE FIRST EDITION

THE Bhāgavata is the most popular of all Purāṇa-s and it is held in the highest esteem by Vaiṣṇava-s in all parts of India. It was the most authoritative book with such religious teachers as S'rī Caitanya. Several commentaries have been written on this great work. It is however strange that there has been so much discussion about the authoritative character of the work. The readers are all familiar with that discussion and I need not refer to it further than to say that the discussion does not in any way affect the intrinsic merit of the book, and the verdict of the public is so certain in this respect that the book will continue to be the most popular of all Purāṇa-s, despite anything that may be said as to its authorship or the period of its appearance.

The Pādma-Purāṇa devotes a chapter to the worship of this Purāṇa and calls it the most exalted of all the Purāṇa-s and the book is actually worshipped in many Hindu homes. The Purāṇa is recited all over India by learned Paṇḍita-s and Sādhu-s and its subject matter is familiar to every Hindu.

PROFESSOR WILSON SAYS—"The Bhāgavata is a work of great celebrity in India and exercises a more direct and powerful influence upon the opinions and feelings of the people than perhaps any other of the Purāṇa-s. It is

placed fifth in all the lists but the Padma-Purāṇa ranks it as the eighteenth, as the extracted substance of all the rest. According to the usual specification it consists of eighteen thousand śloka-s, distributed amongst three hundred and thirty-two chapters divided into twelve Skandha-s or books. It is named Bhāgavata from its being dedicated to the glorification of Bhagavān or Viṣṇu."

Referring to the Tenth Skandha, Professor Wilson says "The tenth book is the characteristic part of the Purāṇa, and the portion upon which its popularity is founded. . . . It has been translated into, perhaps, all the languages in India, and is a favourite work with all descriptions of people."

Much as the book commands the respect of the Hindus, it has brought upon itself the ridicule and sarcasm of those that attack Hinduism. It is the Tenth Skandha which has given the greatest handle to all adverse criticism and it is the one Skandha in the whole book which is so little understood by foreigners, unacquainted with the genius of the Hindu religion, particularly with its love aspect which is the peculium of all real devotees in every great religion. But the modern professors of great religions, being lost in their material surroundings, have entirely lost sight of that aspect. The songs of Solomon will stand out in all ages as an expression of enthusiastic and rapturous love of the human soul for the Divine Lord, whether the Christians of the modern day understand them or not. The Diwanas and Sufis bore the highest love to their divine Lover, whether or not the Muhammadans of the present day follow the outpourings of their heart.

Love in religion is a Science. It is the natural outcome of the human soul, when it is freed from impurities and cured of distractions.

All religions speak of purity of mind, and they speak also of devotion to God or Īs'vara. But no religion other than Hinduism treats of the gradual development of the mind as a Science, treats of its purification and then of its natural attraction for Īs'vara and final assimilation of human life to Īs'varic life as the law of the Universe. And no book in Hinduism deals with the subject so systematically especially with reference to the history of the Universe, as the Bhāgavata-Purāṇa does. I have tried to understand the book myself as an earnest student, with the light afforded by the book itself. I have been greatly helped in the understanding of the book by the commentary of S'rīdhara-Svāmin which is by common consent the most authoritative of all the commentaries on the Bhāgavata-Purāṇa. Once a Paṇḍita prided himself before S'rī Caitanya on his having put an interpretation upon a certain s'loka of the Purāṇa different from that of S'rīdhara-Svamin. Now "Svāmin" is the designation of a learned Saṁnyāsin, such as S'rīdhara-Svāmin was and it also means a husband. S'rī Caitanya remarked "one that does not follow the Svāmin is unchaste." Such was the high opinion which the great Teacher held regarding S'rīdhara's commentary.

I have purposely avoided making any reference to the commentaries made by the followers of S'rī Caitanya as I intend to study them separately along with the teachings of his school.

The method of treatment followed in this study will speak for itself. I have separated the text from my own

observations except in the introductory chapter and in the reference to S'uka-deva in the chapter on Virāṭ-Puruṣa, and one can follow the text itself, without accepting any of my own views. I believe I have faithfully reproduced the text in its essential features. I have omitted unimportant details, poetical descriptions, prayers and adorations —some of them most beautiful and sublime—and I have also omitted the introduction by Sūta and his concluding words. Sūta related the Puṛāṇa to Ṛṣi S'aunaka and others as he heard it from S'uka-deṿa. The transliteration of Saṁskṛta words has been brought upto date.

My best thanks are due to the several gentlemen, who have gone through the proofs and specially to my friend Mr. Bertram Keightley, M. A., who has gone through nearly the whole of the manuscripts.

PURNENDU NARAYANA SINHA

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THE IDEAL OF BHĀGAVATA-PURĀṆA

Sk. I. Ch. 4 & 5

A DISCOURSE BETWEEN VYĀSA AND NĀRADA

"I HAVE duly respected the Veda-s, the teachers and the sacrifical fires; I have put the sense of all the Veda-s into the Mahā-bhārata and have made their sacred lore accessible to all classes of men. I have done all this, nay, much more. Still I think my work is not fully done."[1] So thought Veda-Vyāsa, the adept author of the Kali-Yuga, while meditating on the sacred banks of the Sarasvatī, and his heart became heavy with something, he knew not what. At that time Nārada appeared before him—Nārada, who knew all that transpired in the Tri-lokī and who could enter into the hearts of all beings. "Thou hast fully known," said Nārada, "all that is knowable, for thou hast written the excellent Mahā-bhārata, which leaves nothing unsaid. How is it then thou feelest dispirited as if thy object were not gained?"[2] What could Vyāsa say in reply?—he only inquired from the seer Nārada the cause of his uneasiness.

Nārada entered into a free criticism of the Bhagavad-Gītā, the philosophical portion of the Mahā-bhārata, pointed out its short comings and suggested to Vyāsa what next to do. A few remarks will be necessary to understand all this.

[1] 1-4-28.

[2] 1-5-3.

There are seven planes—Bhūr, Bhuvar, Svar, Mahar, Jana, Tapas and Satya.

Bhur is the terrestrial plane.

Bhuvar is the astral plane.

Svar is the plane of Kāma or desires.

These three planes, collectively known as Tri-lokī, are the planes of personality. Kāma is the guiding principle of existence in Tri-lokī, and a recurrence of births and re-births its main characteristic. With every Night of Brahmā, this triple plane comes to an end, transferring its energies to the next higher plane, and is re-born with every Day of Brahmā.

Mahar is intermediate between Tri-lokī and the three higher Loka-s of Universality.

The Vedic school laid great stress on communion with the Deva-s of Svar-Loka or Svarga or Indra-Loka, and this was pre-eminently known as Vedic Yajña. The performance of Vedic Yajña led only to a prolonged gratification of Kāma in Svar-Loka. But however long the period might be, it was limited by the magnitude of the force (Apūrva) which buoyed up the individuality in the Svar-Loka. As the Gītā says, when the merits are exhausted the observer of Vedic Dharma enters again into the transitory plane. The course of births and re-births is then set up anew, with constant transformations and with all the miseries of existence conditioned by personality.

This was not Mukti or liberation. The followers of the post-vedic or Upaniṣad school contended that liberation lay in crossing the triple plane of individuality to the higher cosmic planes of universality. When an individual reaches the higher planes, he does not again

become subject to transformations, and to the constant recurrence of births and re-births. There is one continued life, one continued existence in the higher planes, till the end of cosmos or the Life of Brahmā. This life is not measured by personalities but is the cosmical life, and the individuality becomes a cosmical entity. Further there is life also beyond the cosmos, in the highest plane, the abode of the Supreme.

The Gītā only incidentally describes the highest plane in the following S'loka :

"That is my supreme abode, by reaching which (Jīva-s) do not recur (to fresh births). Not the Sun, not the Moon, not even fire illumines that." [1]

Kṛṣṇa also refers to that plane in VIII. 21 and XV. 4. 5 of the Gītā.

The Gītā lays down Niṣkāma-Karman, or the unselfish performance of the duties of life (Sva-dharma) as the first step towards reaching the higher planes. The sense of separateness is killed by Niṣkāma-Karman. Then the Gītā takes the disciple to Upāsanā or communion with the Puruṣa of the highest plane, but scarcely a glimpse is given of that plane and its surroundings. The Mahābhārata does not throw any light on the dwellers of the higher planes, nor does it give any details of those planes. Without any distinct prospect of trans-Tri-lokī life, one is asked to adhere to the duties appertaining to one's own sphere of life (Sva-dharma) and to perform those duties unselfishly. However transitory the things of Tri-lokī may be, there are attractions enough for the frail sons of Manu, abounding in passions and desires. What can then bind a man to the higher planes and the highest

[1] 15-6.

Puruṣa of those planes or Bhagavān? It is only a description of the grandeur and the glory of those planes and of Bhagavān. Such description begets Bhakti or holy attachment, and it is this Bhakti which sets up a real communion with Bhagavān. Frail as man is, the mere performance of duties makes him attached to them, unless he is bound to the higher planes by the tie of holy attachment. The Gītā is however silent as to the attractions of the higher planes and of Bhagavān. This was the defect pointed out by Ṇārada.

"O thou great Muni, as thou hast treated of Dharma and of other things, so thou hast not recited the glory of Vāsu-deva."[1]

"This universe is also an aspect of Bhagavān, for its creation, preservation and end proceed from Him. Thou knowest all this thyself. But thou hast shown to others only a portion of this truth."[2]

"Salutations to Thee, Bhagavan, let me meditate on Vāsudeva. Salutations to Pradyumna, Aniruddha and to Saṁkarṣaṇa. Who, by naming these *mūrtis* in the *mūrtiless*, whose only *mūrti* is mantra, makes offerings to Yajña-Puruṣa, He is the complete seer[3]."—A mystery lies veiled in this S'loka.

But who is this Nārada? Why should we accept his authority? Nārada was therefore careful to give his own account, elaborated by the enquiries of Vyāsa. All students of occultism will do well to read carefully this account which forms a fitting preliminary to the Bhāgavata.

[1] 1-5-9.
[2] 1-5-20.
[3] 1-5-37 to 38.

ACCOUNT OF NĀRADA

Sk. I. Ch. 5 & 6

"In the previous Kalpa, in my former birth, I was born of a certain maid-servant of Vedic Ṛṣi-s. Certain Yogin-s had collected at a place to pass the rainy season and I was engaged as a boy to serve them. Seeing me void of all fickleness as a boy and self-controlled, the Muni-s, who looked on all with equal eyes, were kind to me, especially as I gave up play, followed them, served them and talked little. With the permission of the regenerated, I at one time partook of the remnants of their meal and the impurities of my mind were all removed. When thus my mind became pure, my inclination grew towards their Dharma. By their favor I heard them sing the beautiful stories of Kṛṣṇa. Hearing those stories every day with faith, I gained holy love for Kṛṣṇa. Through that love my mind became fixed in Him and I came to perceive my Sthūla and Sūkṣma bodies as only false reflections of the real Self or Brahman. The Bhakti that grew up in me destroyed my Rajas and Tamas. Then when the kind Ṛṣi-s were about to leave the place, they imparted to me all the occult knowledge which had been given to them by Bhagavān Himself. Through that knowledge I have known the Māyā of Bhagavān. It is by

that knowledge that one reaches the plane of Bhagavān. As I cultivated this occult knowledge, Bhagavān appeared Himself and gave me knowledge and powers direct."[1]

[S'rīdhara-Svāmin the commentator of Bhāgavata-Purāṇa notes the following points in the above story—(1) Sevā, *i.e.*, service of and attendance on Mahātman-s, (2) their kṛpā or favor, (3) trust in their Dharma, (4) hearing the stories of Bhagavān, (5) attachment to Bhagavān, (6) knowledge of Self by the discrimination of the Sthūla and the Sūkṣma bodies, (7) firm Bhakti, (8) knowledge of the reality of Bhagavān, (9) finally the gift of omniscience and other powers through the favor of Bhagavān.]

"What followed then?" inquired Vyāsa. Nārada continued:

"Sometime after my teachers, the Bhikṣu-s had gone away, my mother died of snake-bite. I deemed that an act of God and went towards the North. After crossing several forests, rivers and mountains, I at last reached a solitary forest and there sat under a pipal tree. As directed by my teachers, I meditated on the Self, in the self, through the self. My mind had been completely conquered by Bhakti. As I was devotedly meditating on the lotus feet of Bhagavān with tear-drops in my eyes, Hari gradually appeared in my heart. O Muni, the hairs of my body stood on end through exuberance of holy love. I was completely lost in joy and knew not either self or any other. The indescribable Is'vara spoke thus in solemn words:

"O man, thou dost not deserve to see me in this life; I am difficult to be seen by imperfect Yogin-s whose

[1] 1-5-23 to 31.

likes and dislikes have not been completely burnt up. I have shown myself to thee that thy Kāma may all be centred in me. When I am the object of Kāma, the Sādhu gives up all other desires. By prolonged service of Mahātman-s, thy mind is firmly fixed in me. Therefore shalt thou give up this faulty body and acquire my companionship. The mind fixed in me is never destroyed in creation or in pralaya, nor does the memory fail.'"

"So saying Īsvara disappeared. In time, when I was drawn towards the pure body with which I was favored by Bhagavān, the body of my five Bhūta-s fell down on the extinction of my Prārabdha-Karman. When the Kalpa came to an end my new body was indrawn by the breath of Brahmā who was going to sleep. After one thousand Yuga Cycles, when Brahmā awoke and desired to create, I, Marīci and other Ṛṣi-s came out. Since then I have invariably observed Brahmacarya and through the favor of Viṣṇu have been travelling all over Tri-lokī, both inside and outside, my passage being wholly unobstructed. The Deva-s gave me this Vīṇā which is adorned with Svara-Brahman. By playing upon this Vīṇā I send forth songs of Hari all round. These songs are the only means of crossing the ocean of recurring lives."

[This is the mystery of Nārada as related in the Purāṇa-s. Nārada is the repository of occult knowledge from the previous Kalpa. The first and foremost adept of this Kalpa, his mission is to spread occult knowledge, by unceasingly playing on the seven musical notes. He is ever watchful and always bides his time in all cyclic changes. He is the only Ṛṣi of whom the Vīṇā is a constant accompaniment, as it is of the goddess Sarasvatī.

His sphere of action is Tri-lokī, and the dwellers of Bhūr, Bhuvar, and Svar alike respect him. He is the universal counsellor, even of the highest Deva-s and of the highest Ṛṣi-s. His constant mission is the good of the Universe. One thing is said of him, that he sometimes serves his purpose by setting one against another and amongst the ignorant his name is a bye-word for quarrel. However that be, the greatest good of the Universe in this Kalpa has been always done by him. It is under his inspiration, that Vālmīki and Vyāsa wrote their most occult works—the Rāmāyaṇa and the Bhāgavata—and his benign influence is observed in all universal changes for good. The Bhāgavata recites his constant endeavours to do good and we shall consider them in detail hereafter.]

VIRĀṬ-PURUṢA

Sk. I. Ch. 18 & Sk. II. Ch. 1

Vyāsa drew upon his inspiration and wrote the Bhāgavata. He taught this Purāṇa to his son, the wonderful S'uka. S'uka did not marry, as other Ṛṣi-s in his time did. He left his home and roamed about the world at large, stark naked. The separation was painful to Vyāsa and he went out in search of his son. While he passed near a tank, the Apsara-ladies, who were freely indulging in play, hastily drew up their clothes, feeling ashamed. "Strange!" exclaimed Vyāsa, "I am old and covered. But when my young son, wholly uncovered, went this way, you remained unmoved." And the Deva-ladies replied, "Thy son knows not man from woman. but thou knowest." This exalted S'uka was the worthy propounder of the Bhāgavata-Purāṇa.

Rājā Parīkṣit, son of Abhimanyu and grandson of Arjuna, the successor of Rājā Yudiṣṭhira on the throne of Hastinā-pura, forgot himself in a fit of anger and placed a dead serpent round the neck of a Ṛṣi. For this he was cursed by the Ṛṣi's son to meet with untimely death at the end of a week. The Rājā became penitent and deemed the curse to be an act of God. He was prepared himself for death and took up his abode on the sacred banks of

the Gaṅgā in company with all the Ṛṣi-s. The Rājā asked them what a man on the point of death should do. The Ṛṣi-s present could not give him any satisfactory answer. At this time S'uka appeared, followed by a host of boys, who took him for a mad man. S'uka was then only sixteen with long flowing hair and a well-built body, blooming with nature's beauty. All rose up as they saw the very young Ṛṣi, and gave him the first seat. He related the Bhāgavata-Purāṇa to Parīkṣit in seven days.

The Rājā repeated his question to S'uka—"What is a dying man, specially one who desires to attain Mokṣa, to do? What are the duties of men and what are they forbidden to do?"[1]

S'uka replied: "A man on the approach of death is to give up all fear of death and cut off all likes and dislikes by dispassion. He is to give up his house, bathe in pure water and duly make his *āsana* in some solitary place. He is then to meditate on the three lettered Praṇava with mind concentrated by Dhāraṇā and Dhyāna till he attains *samādhi*. If, however, his mind gets distracted by Rajas and Tamas, he is again and again to practice Dhāraṇā."

"What Dhāraṇā is it that speedily brings on concentration and purity of mind?" was the next question.

S'uka replied: "Dhāraṇā of the Sthūla aspect of Bhagavān, by a fully controlled mind." He then went on dilating on the Sthūla or Universe aspect, called Virāṭ-Puruṣa or Mahā-puruṣa. The present, the past, and the future are manifest in that aspect. The Virāṭ-Puruṣa is the soul of an Egg-like body with a seven-fold cover of

[1] 1-21-37.

earth, water, fire, air, Ākāśa, Ahaṁkāra, and Mahat, respectively.

Pātāla is His feet, Rasā-tala—His heels, Mahā-tala—His ankles, Talā-tala—His legs, Su-tala—His knees, Vi-tala—the lower portion of His thighs, and A-tala—the upper portion.

Bhūr-Loka is His loins, Bhuvar-Loka His navel, Svar-Loka His breast, Mahar-Loka His throat, Jano-Loka His mouth, Tapo-Loka His forehead, and Satya-Loka is the head of the thousand-headed Virāṭ-Puruṣa. Indra and other Usra Deva-s (the word Usra meaning literally, a ray of light) are his hands.

The Dik or space gods are his ears. The twin gods Aśvinī-Kumāra-s are his nose.

Agni is His mouth.

The firmament is His eyes and the Sun-god His sight.

Day and night are His eye-lashes.

The graceful movement of His eye-brows is the abode of the Supreme.

Water is His palate, taste His tongue.

The Veda-s are known as His Brahma-randhra.

Yama is His tusk.

The objects of affection are His teeth.

His enchanting smile is Māyā.

The endless creation is His side-glance.

His lower lip is shame, and the upper greed.

Dharma is His breast, Adharma His back.

Prajā-pati is His generative organ.

The Mitrā-Varuṇa gods are His sense of taste.

The seas are His belly, the mountains His bony system and the rivers His veins and arteries.

The trees are the hairs of the Universe-bodied.

The powerful wind-god is His breath.
Time is His movement.
His play is the flow of Guṇa-s.
The clouds are His hairs.
Twilight is His clothing.
Prakṛti is His heart.
His Manas is the moon, which is the source of all transformations.
Mahat is His Citta.
Rudrá is His Ahaṁkāra.
Horses, mules, camels and elephants are His nails.
All the other animals are His loins.
The birds are His wonderful art.
He is the abode of Manu, Buddhi and man.
Gandharva, Vidyādhara, Cāraṇa and Apsaras are His musical notes.
The Asura-s are His strength.
The Brāhmaṇa is His mouth, the Kṣattriya His hands, the Vaisya His thighs, and the black S'ūdra His feet.
The Deva-s severally and collectively are His *havis* or sacrificial ghee, and yajña is His karman.
This is Virāṭ-Puruṣa. This is how the Universe-aspect of Puruṣa is realised in meditation, more as a means of concentration, than as the end. When the mind is sufficiently fixed by Dhāraṇā or contemplation of Virāt-Puruṣa, it has next to meditate on the Puruṣa in the heart.

THE PURUṢA IN ALL HEARTS

Sk. II. Ch. 2

Some meditate within their own body on the Puruṣa of the size of *prādesa* (the space of the thumb and fore-finger) in the space covered by the heart, who dwells there. He has four hands containing S'aṅkha (conch), Cakra (a sharp circular missile), Gadā (club) and Padma (lotus). His face is smiling, His eyes are as wide as lotus petals, and His cloth is yellow as the filament of the Kadamba flower, His armlets glitter with gems and gold. His crown and earrings sparkle with brilliant stones. Adepts in Yoga place His feet on the pericarp of the full blown lotus in the heart. With Him is S'rī (Lakṣmī) The Kaustubha gem is on His neck. He is adorned with a garland of ever blooming wild flowers. His hair is curling and deep-blue. His very look is full of kindness for all.

As long as the mind is not fixed by Dhāraṇā, meditate on this form of Isvara, with the help of thy imagination. Concentrate your mind on one limb after another, beginning with the feet of Viṣṇu and ending with His smiling face. Try to grasp every limb in thought and then proceed to the next higher. But as long as Bhakti or Devotion is not developed, do not fail to contemplate also on the Universe aspect of Puruṣa.

THE DEATH OF THE YOGIN AND AFTER

Sk. II. Ch. 2

When all desires are controlled by meditation, and the Yogin is lost in the contemplation of Viṣṇu, he sits in proper posture, pressing his feet against the anus and perseveringly draws the vital air upwards to the six centres. He draws the air in the navel centre (Maṇipura) to the cardiac plexus, thence to the plexus beneath the throat (Visūddhi), thence gradually by intuition to the root of the palate. (S'rīdhara-Svāmin calls this last the higher part of Visūddhi-cakra, and remarks that the vital air is not displaced from that position. This may be called the pharyngeal plexus.) Thence he takes the vital air to Ājñā-cakra, which is situated between the two eye-brows. Then he controls the seven holes (the ears, the eyes, the nostrils and the mouth). He then looks steadily for half a Muhūrta, and if he has not a trace of desire left in him gives up the body and the Indriya-s, passes out through the Brahma-randhra and attains the state of Viṣṇu.

[It will be noticed above that six plexuses are mentioned other than the Sacral and the prostatic.

In the death of the desireless Yogin, there is no record of thereafter, for nothing is known beyond our cosmos.]

"But, O-king," said S'uka, "if the Yogin seeks for the highest cosmic state or for the roamings of aerial Siddha-s over the whole of cosmos, in full control of the eight Siddhi-s, he will then take his Manas and Indriya-s with him. It is said that these Masters of Yoga can move both inside and outside Tri-lokī, for their Liṅga-S'arīra consists of the atoms of air. The state attained by those that acquire Samādhi by Upāsanā, Tapas and Yoga cannot be reached by Vedic Karman. When the Yogin moves towards the Brahma-Loka or Satya-Loka in space he first goes by means of his Suṣumṇā-Nāḍī to Vaiś'vānara or the fire-god for the Suṣumṇā by its light extends beyond the body. His impurities being all washed away, he goes upwards to the S'iṁś'umāra-Cakra of Hari (*i.e.*, up to the highest point of Tri-lokī, as will be explained afterwards). Then crossing that Cakra of Viṣṇu, which is the navel of the Universe, he reaches the Mahar-Loka with his pure Liṅga-S'arīra. There the dwellers of Svarga cannot go. Mahar-Loka is the abode of Brahmavid-s, where Bhṛgu and other adepts who live for a whole Kalpa dwell.

"The Yogin remains in Mahar-Loka till the end of the Kalpa, when, seeing the Tri-lokī burnt up by fire from the mouth of Ananta or Saṁkarṣaṇa, the fire reaching even Mahar-Loka, he moves towards the abode of Parameṣṭhin (Satya-Loka or Brahma-Loka). This highest Loka lasts for two Parārdha-s and is adorned by the chariots of the kings of Siddha-s. There is no sorrow in Brahma-Loka, no infirmity, no death, no misery, no fear of any kind. But the Yogin suffers from mental pain caused by sympathy with those that suffer for their

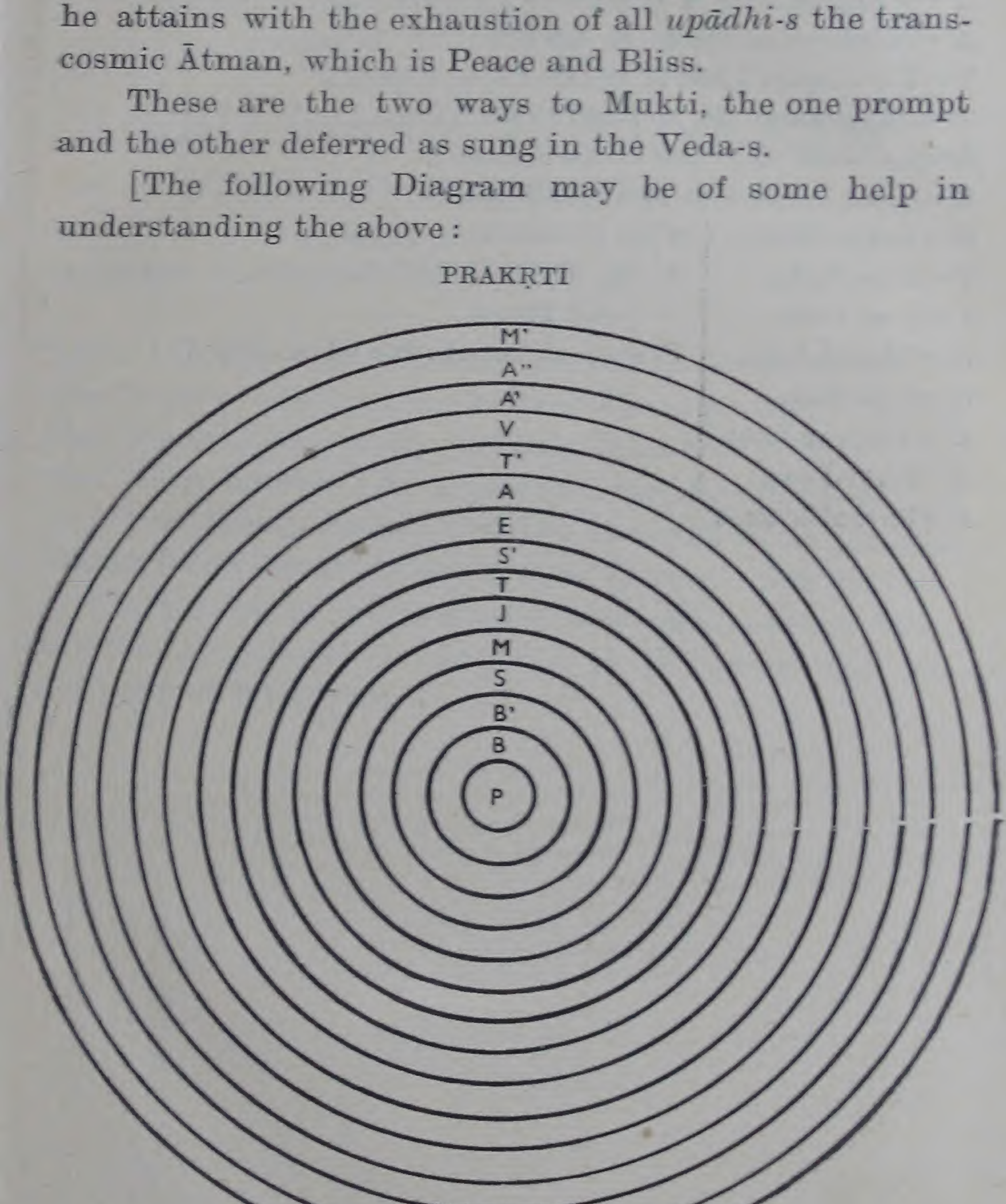
ignorance of the supreme state in the recurrence of births with their endless miseries."

There are three courses for those that go to Brahma-Loka. Some by the excellence of their merits get responsible cosmic positions at the next Kalpa. Others remain in the Brahma-Loka till the end of the cosmos or Brahmāṇḍa. The Upāsaka-s of Bhagavān however may at their will pierce through the cosmos or Brahmāṇḍa and reach the trans-cosmic plane of Viṣṇu. The text goes on to say how this is done. The cosmos consists of seven Pātāla-s and seven Lokā-s, together forming the fourteen-fold Bhuvana, which extends over 50 Crores of Yojana-s (1 Yojana=8 miles). Surrounding this is a covering of the earthy principle, such as was not used up in the formation of the cosmos, extending over one Crore of yojana-s. (According to some this covering extends over 50 Crores of yojana-s.) The second cover is of water, extending over ten times as much space as earth, the third of fire, the fourth of air, the fifth of Ākāśa, the sixth of Ahaṁkāra, the seventh of Mahat, each covering ten times as much space as the one preceding. The eighth cover is Prakṛti, which is all pervading. The Liṅga-S'arīra of the Yogin in passing through the earthy cover, becomes earthy, through water becomes watery, and through fire, fiery. With the fiery body he goes to the air cover and with the airy cover to the Ākāśa cover. He passes also through the Tanmātra-s and senses them. He passes through Prāṇa itself and becomes all action. Having thus crossed the Sthūla and Sūkṣma coverings, the Yogin reaches the sixth covering that of the Transformable or Ahaṁkāra-Tattva, which is the absorber of the Tanmātra-s and of the

Indriyas. Thence he goes to Mahat-Tattva and thence to Pradhāna, where all the Guṇa-s find their resting place. Then becoming all Pradhāna himself full of bliss, he attains with the exhaustion of all *upādhi-s* the trans-cosmic Ātman, which is Peace and Bliss.

These are the two ways to Mukti, the one prompt and the other deferred as sung in the Veda-s.

[The following Diagram may be of some help in understanding the above:



KEY TO THE CIRCLE

M' = Mahat-cover 1,000,000 Crores or 50,000,000 Crore Yojana-s.
A" = Ahaṁkāra-cover 100,000 or 5,000,000 Crore Yojana-s.
A' = Ākāśa-cover 10,000 or 500,000 Crore Yojana-s.
V = Vāyu-cover 1,000 or 50,000 Crore Yojana-s.
T' = Tejas-cover 100 or 5,000 Crore Yojana-s.
A = Ap-cover 10 or 500 Crore Yojana-s.
E = Earth-cover 1 or 50 Crore Yojana-s.

S' = Satya-Loka
T = Tapo-Loka
J = Jana-Loka
M = Mahar-Loka
S = Svar-Loka
B' = Bhuvar-Loka
B = Bhūr-Loka
P = Seven Pātāla-s

S' to P = 50 Crore Yojana-s.
A' to E = Includes Tanmātra-s, Indriya-s and Prāṇa.
Prakṛti surrounds the whole circle.]

WHAT MEN ARE TO DO AND WHAT THEY ARE FORBIDDEN TO DO

Sk. II. Ch. 3

This was the second part of Parīkṣit's question, and to this general question, the answer also is general. Those that want divine glory worship Brahmā. Those that want their Indriya-s to be powerful worship Indra and so on. But those that are desirous of Mokṣa must practise Bhakti-Yoga towards the supreme Puruṣa. For all Upāsaka-s, this is the only means of attaining supreme bliss, unswerving Bhakti or devotion to Bhagavān and the company of Bhāgavata-s.

THE BHĀGAVATA-PURĀṆA AS RELATED BY BRAHMĀ TO NĀRADA

Sk. II. Ch. 4-6

I. THE CREATION

PARĪKṢIT next asked "How did Bhagavān create this Universe, how does He preserve it, and how will He draw it in? What are the S'akti-s by which He manifests Himself directly and indirectly? What are His actions?"

S'uka replied, that these were the very questions asked by Nārada of his father Brahmā.

Brahmā to him replied: Wishing to become Himself manifold, the Lord of Māyā, influenced Kāla, Karman and Svabhāva, by his own Māyā. (Kāla is the flow of Time and is, according to the Bhāgavata-Purāṇa, the S'akti of Puruṣa. Karman is the *adṛṣṭa* of Jīva or the Jīva-record of the previous Kalpa. Svabhāva is the essence of Prakṛti). Under the influence of Puruṣa, the first disturbance in the equilibrium of the Guṇa-s follows from Kāla, transformation follows from Svabhāva and the development of Mahat-Tattva follows from Karman. When Rajas and Tamas manifest themselves in Mahat-Tattva, it is transformed into Ahaṁkāra-Tattva, with predominant Tamas. Ahaṁkara-Tattva by transformation becomes threefold—Sāttvika, Rājasa and Tāmasa, *i.e.*, Jñāna-S'akti (potency to produce the Deva-s), Kriyā-S'akti (potency to produce the Indriya-s), and Dravya-S'akti (potency to produce the Bhūta-s), respectively.

Tāmasa-Ahaṁkāra was first transformed into Ākāśa, Akāśa into Vāyu, Vāyu into Agni, Agni into Ap, and Ap

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into Pṛthivī. Sāttvika-Ahaṁkāra was transformed into Manas and the ten Vaikārika-Deva-s.

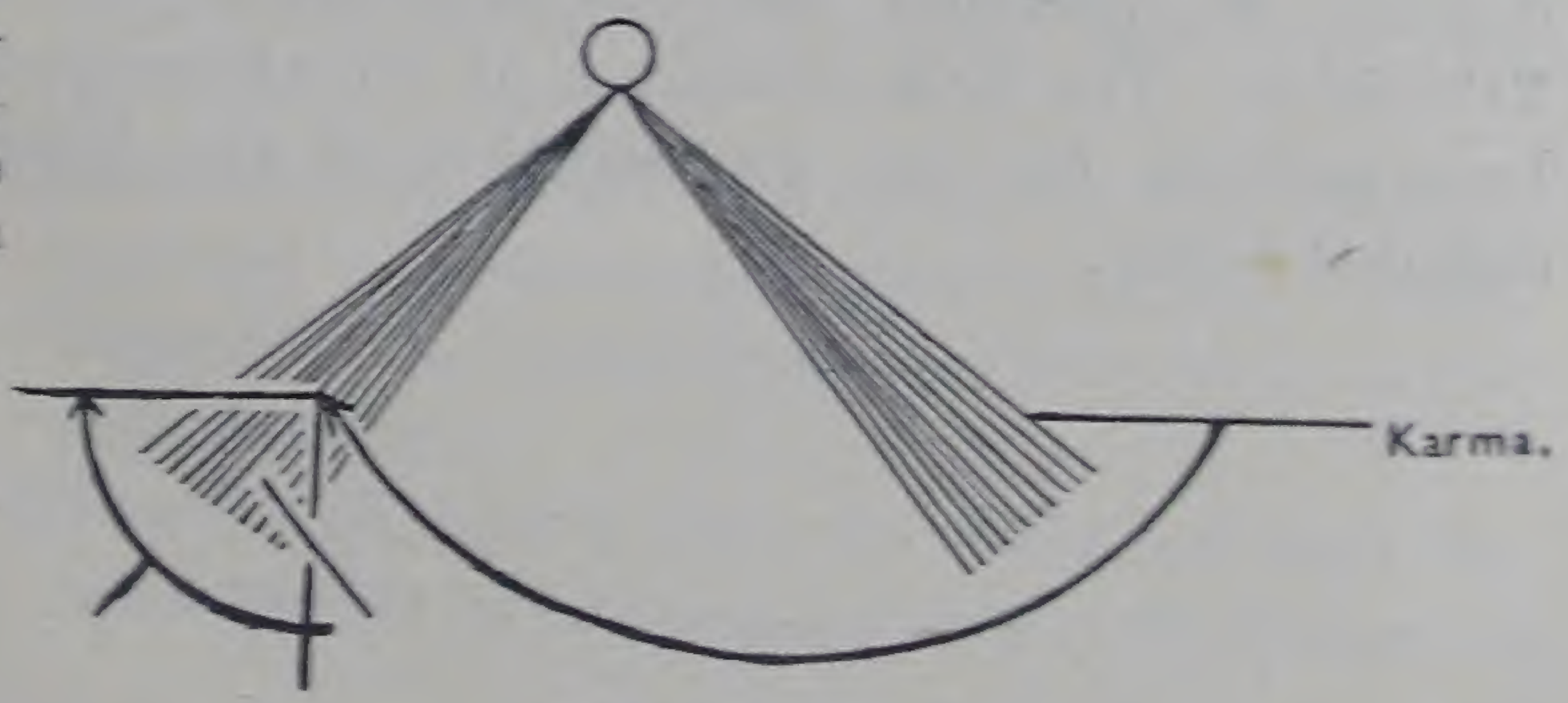
[The Vaikārika-Deva-s are the Adhi-Deva-s or the Energy-giving gods of the ten Indriyas. Sensing is *in* Man or Adhyātma, it is *of* the object or Adhi-bhūta and is *caused by* Vaikārika-Deva or Adhi-Deva. Thus the object seen is Adhi-bhūta, the sight is Adhyātma and the manifesting Energy of sight is Adhi-Deva.]

The Vaikārika-Deva-s are—

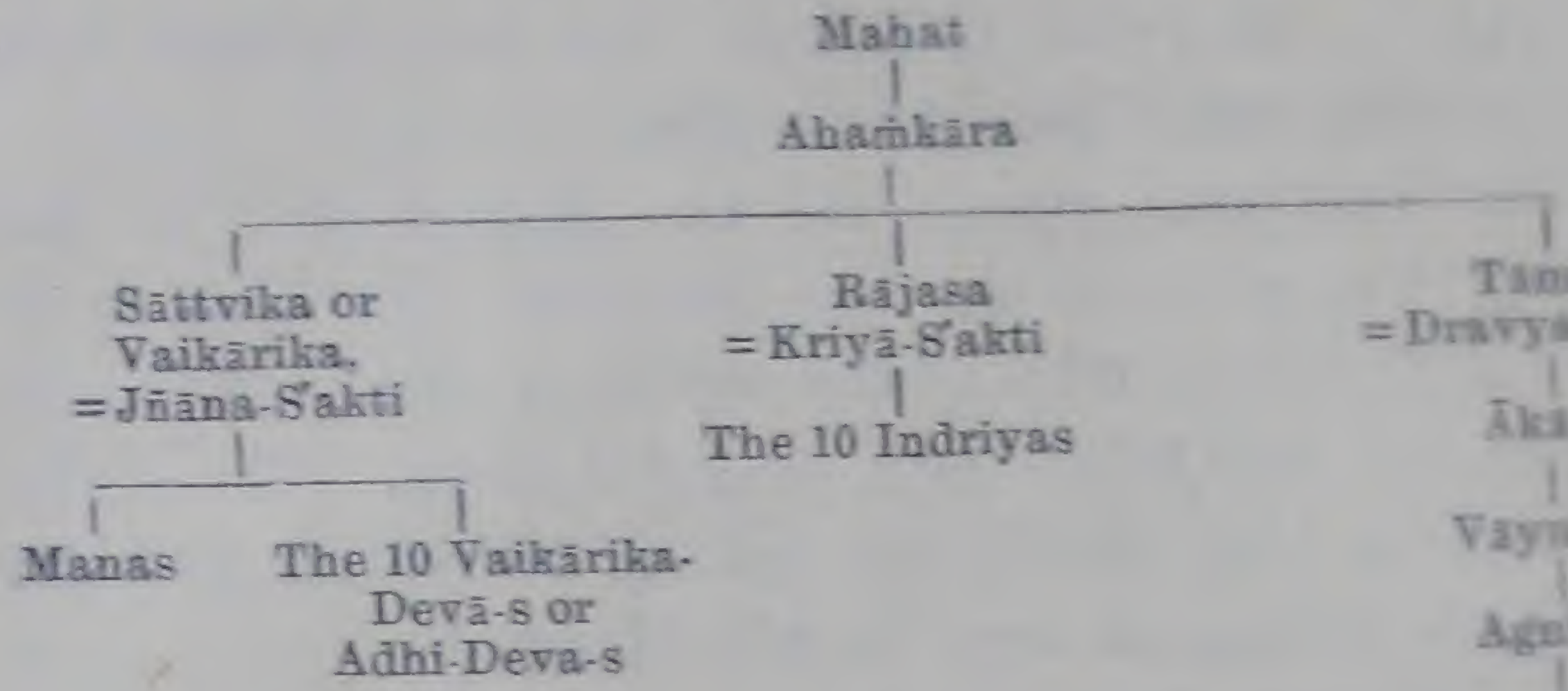
Dik for Hearing;
Vāyu for Touch;
Sun for Sight;
Varuṇa for Taste;
Āsvinī-Kumāra-s for Smell;
Agni for Speech;
Indra for Pāṇi or action of the hand;
Upendra or Viṣṇu for Pāda or action of the foot;
Mitra or Yama for Pāyu or excretion;
and Prajā-pati for Upastha or generation.

Rājasa-Ahaṃkāra was transformed into the ten Indriya-s.

[The foregoing can be shown in the following diagram and tree:



Details of transformation from Mahat downwards.



This is the Kāraṇa creation or the creation of the materials of the Individual creation. These could not, however, unite and proceed further with the work of creation. The Śakti of Bhagavān then permeated them and the cosmic Egg or Brahmāṇḍa was formed. The Egg remained for a thousand years unconsciously submerged in the primal waters. Puruṣa then influenced Kāla, Karman and Svabhāva to send forth vitality into it. It is this Puruṣa that emerged from the Egg with thousands of heads and thousands of limbs and is known as Virāṭ-Puruṣa. The seven Loka-s and the seven Pātāla-s are parts of His body. This is the first Avatāra, the Ādi-Puruṣa Who creates, preserves and destroys. All the objects of creation are His Avatāra-s, or Śakti-s or Vibhūti-s. The Līlā-Avatāra-s of Virāṭ-Puruṣa or special Incarnations for the preservation of the Universe are detailed below.

II. PRESERVATION BY LĪLĀ-AVATĀRA-S

Sk. II. Ch. 7

1. *Varāha*—In order to raise the Earth from the waters, the Puruṣa adopted the body of Varāha or Boar and killed with His tusks the first Daitya named Hiraṇyākṣa.
2. *Yajña* was born of Ruci and Ākūti. The Suyama-Deva-s were born of Yajña who dispelled the fears of Tri-lokī.
3. *Kapila*—was born of Kardama-Prajāpati and his wife Devahūti. He taught Brahma-Vidyā to his mother.
4. *Dattātreya*—He preached Yoga to his disciples, who acquired powers and became liberated.
5. The *Kumāra-s*—Sanat-Kumāra, Sanaka, Sanandana and Sanātana. They completely promulgated the Ātma-Vidyā, which had been lost in Pralaya.
6. *Nara* and *Nārāyaṇa*—They were born of Dharma and his wife Mūrti, daughter of Dakṣa. Their Tapas was so great that the Deva-ladies could not shake it.
7. *Dhruva*—Though a boy, he could not bear the cruel words of his step-mother. He therefore

went into the forest and made Tapas. He was rewarded with ascent to Dhruva-Loka or the region of the polar star.

8. *Pṛthu*—He 'milked' out riches and edibles from the earth.
9. *Ṛṣabha*—Ṛṣabha was the son of Nābhi by Sudevī or Meru-Devī. He roamed about as Parama-Haṁsa.
10. *Hayagrīva*—This horse-headed Avatāra appeared in the Vedic Yajña and promulgated the Veda-s.
11. *Matsya.*—Vaivasvata-Manu found out this Avatāra at the end of a cycle of Yuga-s. He preserved all beings and the Veda-s from the waters of the Deluge.
12. *Kūrma.*—At the great churning of the Ocean, the Tortoise-Avatāra supported the Mandara mountain.
13. *Nṛsiṁha.*—The Man-Lion-Avatāra killed Hiraṇya-Kasipu.
14. *Hari* saved the Elephant King of the famous story of Gajendra-Mokṣa.
15. *Vāmana* measured the Tri-lokī by His two steps.
16. *Haṁsa* related Bhakti-Yoga, Jñāna and Bhāgavata-Purāṇa to Nārada.
17. The presiding deity of each Manvantara.
18. *Dhanvantari* promulgated the science of medicine.
19. *Parasu-Rāma* suppressed the Kṣattriya-s who became disregardful of the Brāhmaṇa-s and the S'āstra-s.
20. *S'rī-Rāma* destroyed Laṅkā and killed Rāvaṇa.

21. *Bala-Rāma* and *Kṛṣṇa*.—The tenth Canto of Bhāgavata is entirely devoted to their deeds.
22. *Vyāsa*.—He divided the trunk of the Veda-tree into several branches.
23. *Buddha*.—When the Asuras came to know the the Vedic mysteries and to oppress people, Buddha incarnated Himself in order to confound them by preaching a variety of by-religions.
24. *Kalki* will appear before the end of Kali-Yuga, to set things right.

Besides these Līlā-Avatāra-s, there are Māyā-Guṇa-Avatāra-s and Vibhūti-s or S'akti-s.

In *creation* these are :

Tapas, Brahmā, the Ṛṣi-s and the Nine Prajāpati-s.

In *preservation* they are :

Dharma, Viṣṇu, Manu, Deva-s and Kings.

In *Pralaya* they are :

Adharma, S'iva, Serpents and Asura-s.

O Nārada, this is, in brief, the Bhāgavata-Purāṇa. You relate it to others in a much more expanded form, so that people may have Bhakti or Divine attachment to Bhagavān.

[THOUGHTS ON THE ABOVE.—The above account of creation relates to Tri-lokī and to the dwellers of Tri-lokī. After creation, some come down from the higher planes and hold responsible positions as we have already seen. The Vaikārika Deva-s, who may be identified with the Vedic Deva-s, are created or rather manifested in the Tri-lokī before the Individual creation. They appertain to what the Purāṇa calls Kāraṇa or causal Creation. The Vaikṛtika-Deva-s and Deva-Yoni-s, known as Elementals

in Theosophical language, are created according to their Karman in the previous Kalpa and are subject to gradual evolution during the Kalpa. The Vaikārika-Deva-s however, remain as they are during the whole of the Kalpa. Similarly the Deva-s of the higher planes, *e.g.*, Kumuda-s Ṛbhu-s, Pratardana-s, Añjanābha-s and Pratitābha-s of Mahar-Loka, Brahma-Purohita-s, Brahma-Kāyika-s, Brahma-Mahā-Kāyika-s and Amara-s of Jana-Loka, Ābhāsvara-s, Mahā-bhāsvara-s, and Satya-Mahā-bhasvara-s of Tapo-Loka and Acyuta-s, S'uddha-Nivāsa-s, Satyābha-s and Saṁjñā Saṃjñin-s of Satya Loka—these are not affected by creation in Tri-lokī. The dwellers of those Lokas other than Deva-s are also similarly not affected. The story of creation is a simple one. As the Linga-Purāṇa says, when Earth is scorched up in the summer season, it becomes fallow and the roots of vegetation remain underground. They, however, wait for the rainy season to germinate again and grow in all the varieties of the previous vegetation. Similarly when the previous creation is burnt up by the fires of Pralaya, the roots remain imbedded in Prakṛti, which becomes fallow. The fallowness is removed on the approach of the creative period or Kāla. Kāla, according to the Bhāgavata, is a S'akti of Puruṣa or the Unmanifested Logos. Then transformation follows in Prakṛti according to Svabhāva or the inherent nature of Prakṛti and Karman or the root-record of the previous Kalpa gives shape to the transformation.

[S'rīdhara-Svāmin quotes a S'loka, which says that there are three Puruṣa manifestations. The first Puruṣa is the creator of Mahat and other elemental principles (Tattvas). The Second Puruṣa is the dweller of the Cosmic Egg. The Third Puruṣa is the pervader of all beings.]

Creation is divided into two stages. First the creation of the principles themselves or Tatva-s which unite to form globes and individuals. This is called Kāraṇa creation. Secondly the creation of individuals and of globes. This is called Kārya or resultant creation. Following the law of periodicity, the First Puruṣa energises the latent Karman or Jīva-record of the previous Kalpa, and prepares the ground for the development of that Karman, by setting Prakṛti into active transformation. This is the First Life Wave which caused the principles to appear by themselves. The First Puruṣa permeated these principles as pure Ātman.

But the principles could not unite to make the forms, and to make individuals and globes. Puruṣa, as pure Ātman could not guide them further, as the gulf between Puruṣa and Prakṛti was too wide. So Puruṣa had to limit Himself further, by uniting with Mūla-Prakṛti, as one undivided whole, and so becoming the guiding principle of all individual workings in our universe, the pervader of all individuals and globes as Ātma-Buddhi. The Universe as a whole is represented as an Egg, and the Second Puruṣa or Virāṭ-Puruṣa is the soul of that Egg. Individuals and globes appear as germs in that Egg, and are all brought into manifestation in time by the Third Puruṣa *i.e.*, Brahmā.

The Second Puruṣa is called the First Avatāra and the seed and resting place of all other Avatāra-s. An Avatāra is a highly evolved Jīva, who has attained the Logoic state and who *comes down* from his exalted position, to serve the universe. Why is the second Puruṣa called an Avatāra? The Bṛhad-Āraṇyaka-Upaniṣad raises the veil a little on this point.

"This was before Ātman, bearing the shape of man (the first born from the Egg, the embodied soul, the Virāt with heads and other members of the body). Looking round, he beheld nothing, but himself. He said first: "This am I. Hence the name of I was produced. . . . *And because he as the first of all of them consumed by fire all the sins, therefore he is called Puruṣa. He verily consumeth him, who strives to obtain the state of Prajāpati, prior to him.*[1]" S'aṅkarācārya explains the portion as follows: And because he, Prajāpati in a former birth (which is the cause) as the first of those who were desirous to obtain the state of Prajāpati by the exercise of reflection on works and knowledge, *viz.*, "as the first of all of them," of all those desirous of obtaining the state of Prajāpati,—consumed, by the perfect exercise of reflection in works and knowledge, all the sins of contact, which are obstacles to the acquirement of the state of 'Prajāpati' —because such was the case,—he is called Puruṣa, ———he, *pur* (first) (did) *uṣ* (burn). . . . Therefore by the words: "He consumes him," it is meant, that the perfect performer obtains the highest state of Prajāpati; he who is less perfect, does not obtain it, and by no means is the less perfect performer actually consumed by the perfect."

Here the word Prajāpati refers to the Second Puruṣa.

The state of the Second Puruṣa is the highest achievement of Jīva. It is the meeting ground of Jīva and the Supreme Puruṣa. The Second Puruṣa may be different for each Kalpa, it may be for each Brahmāṇḍa.

[1] Bṛh., 1-4-1.

He is the Īs'vara, the Lord of our Universe. He holds the whole creation unto His bosom, and is the sustaining force of all. In the three aspects of Brahmā, Viṣṇu and S'iva, he guides the creation, the preservation and the dissolution of the Universe. Those that could not attain His state, though they strove for it equally as eminent as the Second Puruṣa, that are to become the Second Puruṣa in perhaps another Kalpa or Brahmāṇḍa, are the Līlā-Avatāra-s. They remain merged in the Second Puruṣa or Īs'vara and they manifest themselves in the Universe, only when a necessity arises for their manifestation. The Bhāgavata contends that of all Līlā-Avatāra-s, only S'rī-Kṛṣṇa is Puruṣa Himself the others being only partial manifestations of Puruṣa.

"These are the parts and aspects of Puruṣa. S'rī-Kṛṣṇa is Bhagavān Himself.[1]"

Tamas is dark, opaque and heavy on the physical plane, indolent and ignorant on the mental plane, non-perceptive on the spiritual plane.

Rajas is translucent, and constantly moving on the physical plane; distracted constantly, acquiring likes and dislikes, and exercising intellection on the mental plane; and partially perceptive on the spiritual plane.

Sattva is light and transparent on the physical plane, cheerful and buoyant on the mental plane, and fully perceptive on the spiritual plane. True perception and real knowledge follow from Sattva. By partial understanding and semblance of knowledge, the results of Rajas, people become distracted and led astray.

Tamas keeps down all beings and enchains them to materiality in the course of evolution, and there is a

[1] Bhā., 1-3-28.

point in the downfall of beings as well as of globes, beyond which there is a complete break-down. Sattva counter-acts Tamas and the preservation and improvement of the Universe, rather of Tri-lokī, therefore means the infusion of Sattva. Viṣṇu represents Sattva and so Viṣṇu is the Preservative aspect of Virāṭ-Puruṣa. When Rajas and Tamas predominate in Tri-lokī, when the lowest plane Bhūr-Loka becomes heavy with Tamas, the Līlā-Avatāra-s infuse Sattva into the Loka-s.[1]

भावयत्येष सत्त्वेन लोकान्वै लोकभावनः ।
लीलावतारानुरतो देवतिर्यङ्नरादिषु ॥

Sk. I. Ch. 2-34

"This Preserver of Lokas preserves the Loka-s by means of Sattva, by incarnating in Deva, Animal, Human and other kingdoms as Līlā-Avatāra-s.

The Third Puruṣa is Brahmā in Creation, Viṣṇu in Preservation and S'iva in dissolution. Viṣṇu as the Ātman in each being manifests Himself in action, consciousness, and will. Brahmā is the propelling power in the Involution of beings, which gives them their physical bodies. Viṣṇu is the propelling force in the evolution of beings through physiological action (Prāṇa), sensation, intellect, and lastly the development of the spiritual faculties.

[1] Bhā., 1-2-34.

THE BHĀGAVATA-PURĀṆA AND ITS PARTS

Sk. II. Ch. 10

THE next question of Rājā Parīkṣit was most comprehensive. It related to all knowledge of the Universe in all details. In answering the question, S'uka related the whole of the Purāṇa, from beginning to end. In doing so, the sage gave a short introduction as to the history of the Purāṇa. When Brahmā regained his drowsy consciousness at the dawn of the present Kalpa, he knew not how to bring back the former state of things. He practised Tapas. Then Bhagavān appeared and related to him the Bhāgavata-Purāṇa. Brahmā taught the Purāṇa to his son Nārada. Nārada gave it to Vyāsa, and Vyāsa to his son S'uka.

The Purāṇa has ten topics in it:

1. *Sarga*—the creation of the Bhūta-s, Tanmātra-s, Indriya-s, Ahaṁkāra and Mahat, or of the materials that form individuals, and the appearance of Virāṭ-Purusa.
2. *Visarga*—the Individual creation by Brahmā or the creation of the individual life forms.
3. *Sthāna*—the preservation of the created beings in their own states and moral laws, by Bhagavān.
4. *Poṣaṇa*—the divine favour to those that properly remain in their own states.

5. *Manvantara*—the duties of the Rulers of Manvantara-s.
6. *Ūti*—desires that bind one to Tri-lokī.
7. *Īsānukathā*—stories of the Avatāra-s and of the followers of Hari.
8. *Nirodha*—the sleep of Hari and of all individual souls in Pralaya.
9. *Mukti*—the continued perception of the identity of self and of Brahman.
10. *Āsraya*—The Final Resort, Para-Brahman or Paramātman from whom Creation and Dissolution both proceed.

This brings us to the end of the Second Skandha.

BHĀGAVATA AS RELATED BY MAITREYA TO VIDURA

THE Third and Fourth Books of the Bhāgavata are related by Maitreya to Vidura. Maitreya was the disciple of Parāsara, father of Vyāsa. Parāsara learned the Purāṇa from Sāṅkhyāyana, Sāṅkhyāyana from Sanat-Kumāra and Sanat-Kumāra from Ananta-Deva.

I. THE CREATION

Sk. III. Ch. 5-6

At Pralaya, the S'akti of Bhagavān was asleep. That S'akti is Māyā, which is Sad-Asat or Existing-nonexisting —Existing eternally as root, and not so existing as forms. Following the law of Periodicity (Kāla), Puruṣa fecundated Māyā. Mahat and other principles appeared by transformation. All these principles were Deva-s, having in them germs of consciousness, action and transformation. They could not unite to form the Universe, being divergent in character. They prayed to Īsvara for power to unite. Taking Prakṛti as a part (S'akti) of Him, Īsvara entered into the 23 Tattva-s or root principles. He awakened the Karman that remained latent in them. By Kriyā-S'akti, He then united them. The 23 Tattva-s, acting under Divine Energy and the impulse of Karman that had remained latent in them, formed the Virāṭ-body, each bearing its own share in the work. The Puruṣa within this body—Virāṭ-Puruṣa or Hiraṇya-Puruṣa—with

all beings and globes included in Him, dwelt for one thousand years in the waters (like the embryo in the waters of the uterus.) This Embryonic Puruṣa divided self by self, onefold by Daiva-S'akti, tenfold by Kriyā-S'akti and threefold by Atma-S'akti. The onefold division is in the Heart. The tenfold division is in the Prāṇa-s (Prāṇa, Apāna, Vyāna, Udāna, Samāna. Nāga, Kūrma, Kṛkara, Devadatta and Dhanaṁjaya), for the Prāṇa-s are not Tattva-s or principles, but they form an aspect of Puruṣa. The threefold division is Ātman in every being which is triune with its three sides—Adhyātma, Adhi-bhūta and Adhi-daiva. The Puruṣa infused His S'akti into the Virāṭ-body, for the development of powers in the Tattva-s. The Adhyātma mouth appeared with its Adhi-bhūta speech and Adhi-daiva Agni. Similarly the following appeared:

Adhyātma	*Adhi-bhūta*	*Adhi-daiva*
Tongue ...	Rasa (taste) ...	Varuṇa
Nose ...	Gandha (smell)..	Asvinī-Kumāra-s
Eye ...	Rūpa (sight) ...	Āditya
Skin ...	Spars'a (touch)...	Vāyu
Ear ...	S'abda (sound)...	Dik
Epidermis ...	Sting ...	Gods of vegetation
Upastha (generative organ)	Generation ...	Prajāpati
Pāyu ...	Excretion ...	Mitra
Hand ...	Actions of hand.	Indra
Pāda (foot) ...	Movements of foot ...	Viṣṇu
Buddhi ...	Bodh (deliberation) ...	Brahmā

Adhyātma	*Adhi-bhūta*	*Adhi-daiva*
Manas ...	Saṁkalpa and Vikalpa (true and false perception) ...	Moon
Ahaṁkāra ...	Ahaṁ perception	Rudra
Citta ...	Thought ...	Brahmā

The Tri-lokī also appeared, Svar from the head, Bhuvar from the navel and Bhū from the feet. With these Loka-s appeared the Deva-s and other beings, who are the transformations of the Guṇa-s. From the predominance of Sattva, the Deva-s went to Svar-Loka. Men and the lower Kingdoms entered Bhū-Loka from the predominance of Rajas in them. By the predominance of Tamas, the different classess of Bhūta-s remained in Bhuvar-Loka. The Brāhmaṇa appeared from the mouth, the Kṣattriya from the hands, the Vaiśya from the thighs and the Śūdra from the feet.

[THOUGHTS ON THE ABOVE.]—We have considered the manifested Logos in the Universe. We shall now consider His manifestation in Man, the microcosm. The teachings are all collected from the Upaniṣad-s.

(i) *The manifestation in the heart.*—A detailed knowledge of this manifestation is called Dahara-Vidyā in Chāndogya. The Upaniṣad speaks of Ātman in the cavity of the heart.

"गुहाहितं गह्वरेष्ठं पुराणम्[1]"

"Guhāhitaṃ Gahvareṣṭhaṃ Purāṇam" is a well-known passage from the Upaniṣad. The Puruṣa in the heart is also called Prādeśa or the span-sized Puruṣa and

[1] Kaṭha 2-12.

is the favourite object of meditation in Paurāṇika-Upāsanā. The Upaniṣad-s call Him thumb-sized and there is an interesting discussion as to His size in Śārīraka-Sūtra-s[1] and the Bhāṣya thereupon.

(ii) *The Manifestation in the Prāṇa-s.*—The Upaniṣad-s say:

स एष प्राण एव प्रज्ञात्माऽऽनन्दो ऽजरो ऽमृत:

"It is this Prāṇa that is consciousness itself, Bliss, without infirmities and death.[2]"

ते वा एते पञ्च ब्रह्मपुरुषा:

"They are these five Brahma Puruṣa-s[3]."

Again—हृदयसुषिषु ब्रह्मपुरुष:

"*Brahma-Puruṣa in the openings of the heart*[3]." The heart is called the abode of Brahman. There are five openings of this abode of Brahman and there are five gate-keepers. These gate-keepers or *Dvāra-pāla-s* are the five Prāṇa-s. They are called Brahma-Puruṣa-s as they pertain to Brahman. As long as the king is in the heart, the door-keepers remain in the body. These door-keepers being inevitable accompaniments of Brahman in the heart, are also themselves the outer aspects of Brahman.

(iii) *The manifestation as Ātman which is triune.* What is a man but a bundle of experiences on the planes of Jāgrat, Svapna and Suṣupti? Each of these experiences has a threefold aspect or in Vedāntic expression is a Tri-puṭī. These aspects are (1) the object experienced or Adhi-bhūta, (2) the experience itself or Adhyātma, (3) and

[1] Brah., 1-3-24 to 26.
[2] Kauṣ., 3-8.
[3] Ch. 3-13-6.

the Deva which gives the consciousness of that experience or Adhi-daiva. In material expression, the object outside is Adhi-bhūta. The reception of its image is Adhyātma. The light that shows the image to be what it is, is Adhi-daiva. As we have said, each experience is a three-sided triangle. All the triangles in the Jāgrat state, analysed by the Vedāntin-s into fourteen, are represented by the first letter *a* in Praṇava. All the triangles or Tri-puṭī-s in the dream state are represented by the second letter *u*. In Tāraka-Brahma-Yoga, *a* is merged in contemplation into *u*, and *u* is merged into *m*. In *m* there is only one triangle, which is the primary triangle to which all other triangles in *a* and *u* may be reduced. The Adhi-bhūta side of this triangle is *ānanda* by the *vṛtti* of Avidyā. The Adhyātma side is the *vṛtti* of Avidyā. The Adhi-daiva side is Īsvara. Life in Tri-lokī is conditioned by this triangle. The object of Tāraka-Brahma-Yoga is to cross the Tri-puṭī, to cross the three letters of Praṇava. It is only in the fourth *pāda* of Praṇava that he finds his resting place, that pāda being situated beyond the Tri-lokī.

The last manifestations of the Third Puruṣa in Jīva-s or individuals, may be said to relate to their different stages of evolution. Thus Prāṇa manifests itself only in the lower life kingdoms, the minerals and vegetables. The Prāṇa or life process is more elaborate in the vegetables than in the minerals. Puruṣa then manifests himself in the senses and emotions in the Animal kingdom and in intellect in the lower human kingdom the manifestation being three-fold.

The last manifestation of Puruṣa, the onefold manifestation in the heart, is in higher man.

II. VĀSUDEVA AND SAṀKARṢAṆA

Sk. III. Ch. 8

When this Universe remained submerged in the waters of Pralaya, the eyes of Vāsudeva remained closed in sleep. He opened His eyes, lying down on the Serpent King Ananta or Saṁkarṣaṇa. He indulged in self and was without action. Inside His body was Bhūta-Sūkṣma or all beings in a subtle state of latency. Only Kāla-S'akti manifested itself and He dwelt in those waters in self, as fire remains in wood, with powers controlled. Having slept for one thousand Yuga cycles in the waters, with only Kāla-S'akti manifesting His work, He found the lotuses of the Loka-s in His body. He then looked at the Sūkṣma, that was within Him. That Sūkṣma became pierced with Kāla—propelled Rajas, and small as it was, it came out of His navel region. By the action of Kāla, which awakens Karman, it suddenly grew up into a lotus bud. Viṣṇu entered this Loka-Padma or the Lotus of Loka-s. Brahmā then appeared in that Lotus. He looked on all sides and became four-faced, but he could not find out the Loka-s. Though he was in the Lotus himself, confused as he was, he knew not the whole Lotus. Whence am I? Whence is this Lotus? So thought Brahmā. And he searched below to

feel the lotus-stalk. The search was vain for one hundred years.

For another hundred years he meditated within self, and lo! there appèared within his heart one *Puruṣa* lying down on the body of *S'eṣa* (the serpent-king). (The description of the *Puruṣa* is much the same as we have read of the *Prādes'a-Puruṣa*. So it is not given here.) *Brahmā* prayed to that Puruṣa and was told to practise *Tapas* for acquiring the power of creation.

III. THE CREATION BY BRAHMĀ

Sk. III. Ch. 10

When Bhagavān disappeared, Brahmā, as directed, practised meditation for hundred Deva-years. He found his lotus abode moved by air. With all the power acquired by *Ātma-Vidyā* and *Tapas*, he drank up all the waters and the air. He found the *Loka-s* attached to the over-spreading Lotus and he had only to divide them. He entered into the Lotus bud and divided it into three parts—the *Tri-lokī*. This is the creation of the *Tri-lokī*. The higher *Loka-s* (Mahar, Jana, Tapas and Satya) are the transformations of *Niṣkāma-Karman* or unselfish action. So they are not destroyed in each Kalpa. but they last for two Parārdha-s.

What is Kāla, asked Vidura, that has been described as a *S'akti* of *Hari*?

Kāla is the disturber of *Guṇa-s*, replied Maitreya, causing transformations. In itself it is without any particularity and is without beginning or end.

With Kāla as the Nimitta or efficient cause, Bhagavān only manifested Himself. The Universe has no separate existence from that of Brahman. It is only Kāla that makes the Universe manifest.

The Creation of Brahmā is ninefold, Prākṛta and Vaikṛta, Prākṛta-Vaikṛta being the tenth. The Pralaya is of three kinds:

(1) By Kāla or Nitya. Flow of time is the only cause of this Pralaya
(2) By Dravya or Naimittika. Dravya is the fire from the mouth of Saṁkarṣaṇa, at the end of one Kalpa.
(3) By Guṇa or Prākṛta, the Guṇa-s devouring their own actions. The forms of Pralaya will be considered in the study of the Twelfth Branch.

A. Prākṛta Creation, i.e., the Creation of Principles or Tattva-s

I. *Mahat*—Which is the out-come of the first disturbance of the equilibrium of the Guṇa-s
II. *Ahaṁkāra*—Dravya + Jñāna + Kriyā.
III. *Tanmātra*—Result of Dravya-S'akti
IV. *Indriya-s*—Result of Jñāna and Kriyā-S'akti.
V. *Vaikārika*—*Deva-s* and *Manas*.
VI. The five-fold Tāmasa creation.

B. Vaikṛta or Individual Creation

VII. *Ūrdhva-Srotas* or with upward current of the food taken, the Sthāvara or Immobile kingdom with six divisions.

(1) *Vanaspati*—Plants that fructify without flowers.
(2) *Oṣadhi*—Creepers that last till the ripening of fruits.

(3) *Latā*—Ascending creepers.
(4) *Tvaksāra*—Those of which the growth is not in the centre, but in the dermal regions, as bamboos.
(5) *Virudh*—Non-ascending woody creepers.
(6) *Druma*—Flowering plants.

The consciousness of all the six classes is almost obscured by Tamas. They are sensitive only to internal touch. They have many peculiarities.

VIII. *Tiryak-Srotas.*—With slanting food current. The position of the animal stomach as regards the animal mouth is such that food is not taken in vertically, but either horizontally or slantingly. The animal kingdom has 28 divisions. The animals are ignorant, with predominating Tamas, with the sense of smell largely developed in them so much that they mostly perceive by that sense, and with the faculties of the heart entirely undeveloped. The 28 classes are :

1. *Living on the ground.*

(i) *The cloven-footed*

(1) Cow, (2) goat, (3) buffalo (4) kṛṣṇa-sāra, the spotted antelope, (5) hog, (6) gavaya, a species of ox, (7) ruru, a kind of deer, (8) sheep, (9) camel.

(ii) *The whole hoofed*

(10) Ass, (11) horse, (12) mule, (13) Gaura, a kind of deer, (14) S'arabha, a kind of animal (15) Camarī, a kind of deer.

(iii) *The five-nailed*

(16) Dog, (17) jackal, (18) wolf, (19) tiger, (20) cat, (21) hare, rabbit, (22) porcupine, (23) lion, (24) monkey, (25) elephant, (26) tortoise, (27) alligator.

2. (28) Aquatic animals and birds.

IX. *Arvāk-Srotas* or with downward food current, the Human kingdom with predominant Rajas, given to Karman, mistaking misery for happiness.

C. Prākṛta-Vaikṛta

X. The *Kumāra-s*. The Kumāra creation is partly Prākṛta and partly Vaikṛta.

Besides these, there is

D. Vaikṛta-Deva Creation

There are eight divisions of Vaikṛta-Deva-s :

(1) Vibudha,
(2) Pitṛ,
(3) Asura,
(4) Gandharva and Apsaras,
(5) Siddha, Cāraṇa and Vidyā-dhara,
(5) Yakṣa and Rākṣhasa,
(7) Bhūta, Preta and Pisāca,
(8) Kiṁnara, Kiṁ-puruṣa, Aśva-mukha and others.

The Vaikārika and Vaikṛta-Deva-s form one class.

[Thoughts on the Above]

Prākṛta creation is that which gives rise to and is connected with all individuals. Excepting the Tāmasic

or Avidyā creation, which we shall consider later on, the other divisions of this creation were caused by the first life impulse, given by the First Puruṣa. The Tāmasic creation was brought into manifestation by the Third Puruṣa *i.e.* Brahmā.

The division of the life-kingdoms according to the movements of the food taken is peculiar to the Paurāṇic system. It will be interesting to know from the physiological stand-point whether it is necessary for the development of the brain that the spinal column should be erect, whether it is necessary for the formation of the spinal column, that the stomach should retain a certain position, and to know also how far the fixture of the plants is an impediment to the development of any nervous system in them.

It is remarkable that the mineral kingdom is not mentioned as a distinct life-kingdom. The reason appears to be that the creative process is divided into two periods. In the first period formless Jīva-s take form after form, till the lowest material form is reached. This is elemental creation or the creation of Deva-s, as described in detail in Sk. 4. Ch. 21. The Purāṇa goes on to say: "*Then* Brahmā created the Manu-s.[1]" The Manu creation shows, how mind was gradually developed through Vegetable, Animal and Human creations, out of the Mineral Kingdom, represented by the Mountain Chief Himālaya. The giving up by Satī, of her body acquired from Dakṣa and her rebirth as the daughter of the Mountain-King show how the elemental creation gave way to a fresh creative process, which took its start from the Mineral Kingdom.

[1] Bhā. 3-24-49.

The Kumāra-s form a peculiar creation. "They are Prākṛta in as much as they partake of the character of Deva-s and they are Vaikṛta, as they partake of the character of men." *S'rīdhara.*—The commentator also says: "Sanaka and other Kumāra-s are not created in every kalpa. The account of their creation is only given in the first Kalpa, called Brāhma. In reality, the Vegetable and other life kingdoms are created in every Kalpa. Sanaka and others being created in Brāhma-Kalpa only follow the creations in other Kalpa-s."

Upon death, men go to Bhuvar-Loka, where they become Bhūta-s, Preta-s and Pis'āca-s. Then they go to Svar-Loka, where they become Deva-s, not the Deva-s of Deva-creations but only temporary Deva-s. When their merits are exhausted, they come down upon earth, to begin life as men again. But if by unselfish Karman and devotion, men pass across the limits of the triple plane, they go first to Mahar-Loka. Here they are called Prajāpati-s. Bhṛgu and other Prajāpati-s who are the ordinary dwellers of Mahar-Loka, are described in one s'loka of Bhāgavata, as bearing the life period of one Kalpa.[1] In the next s'loka it is said that the Yogin-s who go to Mahar-Loka, remain there till the end of the Kalpa, when at last they go to Satya-Loka.

But in another s'loka, the Purāṇa says: "When the night of Pralaya follows, the three Loka-s, Bhūr, Bhuvar and Svar, are burnt by the fire from the mouth of Saṁkarṣaṇa. Troubled by the excessive heat of that fire, Bhṛgu and others proceed from Mahar-Loka to Jana-Loka.[2]"

[1] Bhā., 2-2-25.
[2] Bhā., 3-11-30.

This shows that the dwellers of Mahar-Loka live for the life time of Brahmā or two Parārdha-s.

This is also made clear by the following commentary of S'rīdhara on III-10-9:

"Why did Brahmā make the three Loka-s into one division? This Tri-lokī consisting of Bhūr, Bhuvar and Svar—is the place that is to be made in every Kalpa or day of Brahmā for the enjoyment of Jīva-s or individuals. But Jīva-s dwell in the higher Loka-s as well. Why are not those Loka-s created then in every Kalpa? This is because they are the transformations of unselfish (Niskāma) action or Dharma—the Loka-s themselves and the dwellers thereof. The Tri-lokī and the dwellers thereof are the transformations of selfish (Kāmya) action. Therefore they have birth and death in every Kalpa. But Mahar and other Loka-s are begotten by unselfish action heightened by Upāsanā or devotion, and they last for two Parārdha-s, which is the life time of Brahmā. And the dwellers of those Loka-s generally attain Mukti or liberation after that period."

The ordinary dwellers of Jana-Loka are the Kumāra-s. When men in course of evolution reach Jana-Loka, they become Kumāra-s.

We have already seen that the essence of life in the higher Loka-s is unselfishness. It is for this reason that the Gītā speaks of unselfish action in the first instance as an essential requisite of spiritual life. But it is not unselfish action alone which enables us to get rid of our personal desires and to assimilate ourselves with that one life which pervades all. Devotional love is another equally essential requisite.

It is impossible for us to realise the different experiences in the four higher Loka-s.

The famous Puruṣa-S'ūkta has the following line: "The three feet of Īs'vara, bearing eternal happiness in the higher Lokas." The eighteenth S'loka in Chapter VI of the Second Skandha is an exposition of this line. S'rī-dhara has the following commentary on that line:

"Happiness in Tri-lokī is fleeting and temporary. Though Mahar-Loka is on the path of liberation, the dwellers of that Loka have to leave it at the end of every Kalpa. The happiness there is therefore not ever-lasting. In Jana-Loka, the happiness is ever-lasting, as long as the dwellers do not leave the place. But they have to witness the miseries of the dwellers of Mahar-Loka, when they come to Jana-Loka, at the end of the Kalpa. In Tapas, there is absolute want of evil. In Satya, there is freedom from fear or liberation."

We have left the Deva-s (not the elementals that pass through the life kingdoms of this earth) out of consideration. Their evolution is worked out in all the seven Loka-s. Their names and characteristics in each Loka are given by Vyāsa in his commentaries on Patañjali's Sūtras. Those who are ordinarily known as Deva-s are the dwellers of Svar-Loka. The Deva-Yoni-s or lower Deva-s are dwellers of Bhuvar-Loka and Bhū-Loka. Men have nothing to do with the Deva-s of the higher Loka-s. The Deva-s of Trilokī are indifferent, friendly or inimical to men. Left alone, they do not interfere with men. But when men try to gain superiority over them, by the acquisition of Brahma-Vidyā, they try to throw obstacles in their way.

The Bṛhad-Āraṇyaka-Upaniṣad says: "Even the gods verily are not able to prevent him from the possession of the state of all.'[1]"

Again, "As verily many beasts maintain a man, so every man maintains the gods. It is not pleasant, even if one beast is taken away, how then, if many? Therefore it is not pleasant to them, that men should know this *i.e.*, the truth of the nature of Brahman."

Commenting on this passage, S'aṁkarācārya quotes a S'loka from Anu-gītā: "The world of the gods is surrounded by performers of works. But the gods do not wish that mortals should abide above." S'aṁkarācārya goes on to say: "Therefore the gods try to exclude men like cattle from tigers, from the knowledge of Brahman, as it is their desire, that they should not be elevated above the sphere of their use. Whom they wish to liberate, to him they impart belief etc., and unbelief to him whom they wish not to liberate."

Ananda-giri, the commentator of S'aṁkarācārya, quotes the following S'loka:

"Deva-s do not protect men, with rod in hand, like cattle-keepers. When they wish to protect a man, they impart the necessary intelligence to him."

Nothing is said in the Purāṇa-s, as to Deva-s of the higher Loka-s.

The Prākṛta-Deva-s are intimately connected with our senses and intellect. It is through their direct help, that we are able to perceive and to conceive. Hence they are called Adhi-Deva-s or Vaikārika-Deva-s. They are not individuals and the remarks made above as to Deva-s, do not apply to them.

[1] Bṛh., 1-4-10.

IV. DIVISIONS OF KĀLA

Sk. III. Ch. 11

The unit of Kāḷa at the Sūkṣma pole is Paramāṇu, which is the minutest part of the created thing, not united to form a body. At the Sthūla pole is the whole Sthūla creation known in its entirety as Parama-Mahat. The time during which the Sun crosses in his orbit one paramāṇu is the Kāla unit paramāṇu. The time during which he crosses the whole system in his orbit, *i.e.*, crosses all the twelve signs of the Zodiac, is Parama-Mahat or one Saṁvatsara. The units of time and space are thus the same.

1 Dvyaṇuka	...	=	2 Paramāṇu-s.
1 Trasareṇu	...	,,	3 Dvyaṇuka-s.
1 Truṭi	...	,,	3 Trasareṇu-s.
1 Vedha	...	,,	100 Truṭi-s.
1 Lava	...	,,	3 Vedha-s.
1 Nimeṣa or wink		,,	3 Lava-s.
1 Kṣaṇa	...	,,	3 Nimesa-s.
1 Kāṣṭhā	...	,,	5 Kṣaṇa-s.
1 Laghu	...	,,	15 Kāṣṭhā-s.
1 Nāḍikā	...	,,	15 Laghu-s.
1 Muhūrta	...	,,	2 Nāḍikā-s.

1 Yāma or Prahara.	=	6 or 7 Nāḍikā-s.
1 Aho-rātra (of the Mortals) ... ,,		8 Yāma-s.
1 Pakṣa (S'ukla or Kṛṣṇa) ... ,,		15 Aho-rātra-s.
1 Māsa (Month) ... ,,		1 S'ukla + 1 Kṛṣṇa Pakṣa.
1 Ṛtu ... ,,		2 Māsa-s.
1 Ayana ... ,,		6 Māsas-(Uttara or Dakṣiṇa).
1 Vatsara ... ,,		2 Ayana-s.
,, ... ,,		12 Māsa-s.
... ,,		1 Aho-rātra of Deva-s.
1 Saṃvatsara ... ,,		1 year of Solar months.
1 Parivatsara ... ,,		1 year of Jupiter months.
1 Idāvatsara ... ,,		1 year of Sāvana months.
1 Svanuvatsara ... ,,		1 year of Lunar months.
1 Vatsara ... ,,		1 year of Steller months.

One hundred Saṁvatsara-s is the maximum age of men.

Satya or Kṛta, Tretā, Dvāpara and Kali—a cycle of these 4 Yugas and their Saṁdhyā-s and Saṁdhyāṁśa-s—consist of 12 thousand divine years.

The beginning of a Yuga is its Saṃdhyā. The end of a Yuga is its Saṁdhyāṁśa. Saṁdhyā and Saṁdhyāṁśa are not included in a Yuga and Yuga-Dharma is not to be performed while they last.

Saṁdhyā of Satya-Yuga ...	=	400	Deva years
Satya-Yuga ... ,,		4,000	,,
Saṁdhyāṁśa of Satya-Yuga ... ,,		400	,,
Saṁdhyā of Tretā-Yuga ... ,,		300	,,
Tretā-Yuga ... ,,		3,000	,,

Saṁdhyāṁśa of Tretā-Yuga ...	=	300	Deva years
Saṁdhyā of Dvāpara-Yuga ...	„	200	„
Dvāpara-Yuga ...	„	2,000	„
Saṁdhyāṁśa of Dvāpara-Yuga.	„	200	„
Saṁdhyā of Kali-Yuga ...	„	100	„
Kali-Yuga ...	„	1,000	„
Saṁdhyāṁśa of Kali-Yuga ...	„	100	„
		12,000	Deva years

Dharma is enjoined for the period between Saṁdhyā and Saṁdhyāṁśa, which is called Yuga.

Dharma has all its 4 pāda-s or feet in Satya-yuga
„ „ only 3 pāda-s in Tretā,
„ „ only 2 pāda-s in Dvāpara,
„ „ only 1 pāda in Kali.

1,000 Yuga cycles is one Day of Brahmā or one Kalpa,
i.e., 1 Day of Brahmā = 1,000×12,000 Deva years,
= 1,20,00,000 Deva years.

An equal period of time is also reckoned as one Night of Brahmā. 14 Manu-s reign during the Day of Brahmā, each Manu reigning for

$$\frac{1,000}{14} = 71\frac{3}{4}$$

i.e., a little over 71 Yuga Cycles. [Converted into Deva years :

$$1 \text{ Manvantara} = \frac{12,000 \times 1,000}{14} = 8,57,142\frac{6}{7} \text{ Deva years.}$$

1 Deva year = 360 Lunar years.

$$\therefore \text{ 1 Manvantara} = \frac{12{,}000{,}000 \times 360}{14} = 3{,}37{,}142{,}657\tfrac{1}{2} \text{ Lunar years.}]$$

The Manvantara-s have their Manu-s, successors of Manu-s, Ṛṣi-s and Deva-s.

The Ṛṣi-s, Indra-s, and Deva-s appear together.

In the daily creation of Brahmā, Animals, Men, Pitṛ-s and Deva-s are born according to-their own Karman.

During the Manvantara, Bhagavān preserves this universe by His own Sattva, directly as Manvantara-Avatāra-s and indirectly as Manu-s and others. When Pralaya approaches, Bhagavān withdraws His S'akti-s or powers. Tri-lokī is then burnt up by fires from the mouth of Saṁkarṣaṇa. Bhṛgu and other dwellers of Mahar-Loka proceed to Jana-Loka. The waters of Pralaya sweep away everything before them. In that watery expanse, Hari remains seated upon the coils of Ananta, with His eyes closed.

With every Day and Night, the age of Brahmā declines. He lives for one hundred years only. Half of Brahmā's age is called Parārdha. The first Parārdha has expired, the second has commenced with our Kalpa. Every day of Brahmā is called one Kalpa.

At the beginning of the first Parārdha was Brāhma-Kalpa, when Brahmā or the present Cosmos was born.

At the end of the first Parārdha was Pādma-Kalpa, when the Loka-Padma (the lotus of Lokas) appeared at the navel of Hari.

The first Kalpa of the second Parārdha, which is the present Kalpa, is called Varāha-Kalpa. Hari incarnated as Varāha or Boar during this Kalpa.

The two Parārdha-s are but a wink of Bhagavān. Kāla cannot measure him.

[1 Day of Brahmā = 12,000,000 Deva years.
1 Night of Brahmā= 12,000,000 ,,

24,000,000 ,,
Multiplying by 360

1 year of Brahmā = 8,640,000,000 ,,
Multiplying by 100

Age of Brahmā =864,000,000,000 ,,
Multiplying by 360

31,10,40,00,00,00,000 Lunar years.

1 Kali-Yuga, including Twilight (Saṁdhyā and Saṁdhyāṁs'a) =1,200×360=4,32,000 Lunar years.

Varāha-Kalpa=50×360+1=180001th Kalpa.

The present is the seventh Manvantara of that Kalpa.

The present Kali-Yuga is the 28th Yuga of that Manvantara and 4,994 years of that Yuga have expired in the present year of Christ 1894.]

[THEOSOPHICAL CORRESPONDENCES.—The words Kalpa and Manvantara are carelessly used in Theosophical literature. But I shall use those terms, specially with reference to page 309 of the second volume of the *Secret Doctrine* (first edition).

1 Kalpa =7 Rounds.
1 Round=2 Manvantaras.

The Pralaya at the end of seven Rounds therefore means the Pralaya of Tri-lokī.

The last Globe Chain of which the Moon formed a living planet belonged to Pādma-Kalpa. Our Globe D is the 18001st since the birth of the Cosmos. There will be 17999 more such Globes, one after each Pralaya of Globe Chains. There will be 18000 more Pralaya-s of the Globe Chain. Then there will be a general dissolution or Prākṛtika-Pralaya, not only of the Globe Chain, but of the whole Cosmic system.]

V. THE CREATION BY BRAHMĀ

(Continued) III. 12

THE first creation of Brahmā was the five-fold Avidyā, *viz.*:

(1) Tamas or ignorance of Self (Avidyā in Patañjali).
(2) Moha or egoism (Asmitā.)
(3) Mahā-Moha or desire for enjoyment (Rāga.)
(4) Tāmisra or mental disturbance on the non-fulfilment of desires (Dveṣa).
(5) Andha-Tāmisra or false perception of death (Abhinivesa).

Brahmā was not pleased with this dark creation. He purified his soul by meditation on Bhagavān and created Sanaka, Sananda, Sanātana and Sanatkumāra. These Muni-s had no performances (for their own evolution). They were Ūrdhva-retas. Brahmā, addressing them, said—"Sons, go and multiply yourselves." But they sought Mokṣa, and heeded him not. Brahmā got enraged at the disobedience of his sons, and, though he tried to put down his anger, it burst forth from between his eye-brows and appeared as Kumāra Nīla-Lohitā or Blue-Red. The boy, the first born of Deva-s, wept and cried out to Brahmā—"Give me names and give me

abodes." "That shall be done," replied Brahmā, "and, as thou wept like a boy, thou shalt be called Rudra or the Weeper. The heart, the Indriya-s, Prāna, Ākāsa, Vāyu, Agni, Ap, Pṛthivī, the Sun, the Moon and Tapas are thy abodes. Manyu, Manu, Mahākāla, Mahān, S'iva, Ṛta-dhvaja, Ugra-retas, Bhava, Kāla, Vāmadeva and Dhṛta-vrata—these are thy eleven names; Dhī, Dhṛti, Rasalomā, Niyut, Sarpi, Ilā, Ambikā, Irāvatī, Svadhā, Dīksā and Rudrānī,—these are thy wives. Beget sons, as thou art Prajā-pati." Thus ordered, Nīla-Lohita begot sons like unto himself in might, form and habits. The Rudra-s became numerous, and they spread all round the Universe ready almost to devour it. Brahmā became afraid of his creation, and, addressing himself to Rudra, said—"O Chief of Deva-s, desist from such creation. Thy progeny with their fiery eyes are consuming all and even consuming me. Take to Tapas for the joy of all beings. By Tapas thou shalt create the Universe as it was of yore. By Tapas thou shalt gain that Bhagavān who dwells in all hearts." "Amen," said Rudra, and he went into the forest to make Tapas.

Brahmā then begot ten sons: Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa and Nārada: Nārada came from Brahmā's bosom, Dakṣa from his thumb, Vasiṣṭha from his Prāṇa, Bhṛgu from his skin, Kratu from his hands, Pulaha from his navel, Pulastya from his ears, Aṅgiras from his mouth, Atri from his eyes and Marīci from his Manas.

Dharma came from Brahma's right breast, where Nārāyaṇa himself dwells. Adharma, the parent of Mṛtyu or Death came from his back side. Kāma came from his heart, anger from his eye-brows, greed from the lower lip.

Vāk or speech came from his mouth, the seas from his generative organ and death from his anus.

Kardama, the husband of Devahūti, was born of Brahmā's Chāyā or shadow. So there was creation out of the body and the mind of Brahmā. Brahmā took a fancy to his daughter Vāk or speech. Marīci and his other sons dissuaded him from the incestuous connection. And the Creator in shame gave up his body which was taken up by Space and which is known as dewy darkness. "How shall I bring back all the previous Creation?" So thought Brahmā at one time, and the four Veda-s appeared from his four mouths. The Yajña-s, the Upa-veda-s, the Philosophies, the four parts of Dharma, and the duties of Āsrama-s also appeared.

Brahmā had another body void of incestuous impulses and he thought of enlarging the Creation. But he found himself and the Ṛṣi-s, powerful though they were, unsuccessful in this respect. He thought there was some unforeseen impediment, so he divided his body into two. A pair was formed by that division. The male was Svāyaṁbhuva-Manu and the female was his wife S'atarūpā. Since then creation multiplied by sexual intercourse. Svāyaṁbhuva-Manu begot five children of S'ata-rūpā—two sons, Priyavrata and Uttānapāda, and three daughers, Ākūti, Deva-hūti and Prasūti. He gave Ākūti in marriage to Ruci, Deva-hūti to Kardama and Prasūti to Dakṣa. This changing universe is filled with their progeny.

Pre-Manvantaric Creation

The descent of Spirit into Matter is indicated by the overshadowing Tamas of creation. The individuals

reach the spiritual plane at the time of Pralaya and lose all sense of I-ness. Their memory becomes perfectly dead to all previous connections and experiences and even as to self as a distinct unit. The child starts with a body of his own, and faculties limited to that body. The Jiva-children that came into existence at the beginning of the Universe had however nothing peculiar to themselves, and they had even to acquire the sense of I-ness.

First, the Jīva identifies himself with his body and mind,—his own phenomenal basis. For, if he identifies himself with the universal spirit, there is no action for him, no working out of his own Karman. Though from the standpoint of the highest wisdom individuality is a delusion, for the one unchangeable ever-lasting element in Jīva is Ātman, and at the final stage of development man has to separate himself from his phenomenal basis and to identify himself with Atman, which is the real self, still the sense of separateness is necessary for the process of creation and for the gaining of experience. This sense is two-fold,—(1) the non-perception of Ātman as Self, called Avidyā by Patañjali and Tamas in the Purāṇa-s, and (2) the perception of the *upādhi* as self, called Asmitā by Patañjali and Moha in the Purāṇa-s.

Attachment and aversion, likes and dislikes, are equally necessary for continued individual action. The Jīva eats what he likes and does not eat what he dislikes. He associates himself with certain objects, ideas and thoughts and shuns others. His likes and dislikes form the guiding principle of his actions. These affinities are called Rāga and Dveṣa by Patañjali and Mahā-Moha and Tāmisra in the Purāṇa-s.

The tenacious desire to live in the present body is called Abhinivesa by Patañjali. This desire becomes an instinct in the Jīva, so necessary is it for his preservation. The Purāṇa-s call it Andha-Tāmisra. S'rī-dhara explains it as the shock we receive from a separation from all our present enjoyments. For, according to him, the idea of death is nothing but a sense of separation from our present enjoyments.

These forms of Avidyā were called into being that the forms of the previous Kalpa might be brought into existence, or that the work of creation might be undertaken. These faculties are the very essence of life manifestation. But the process has now been reversed. The work of creation is over. We have acquired the experiences of earth-life, and we are now destined to take a journey back to our home, the bosom of Īsvara, from which we all came. We have now to undo our sense of separateness. The five forms of Avidyā are therefore called miseries or Klesa by Patañjali and he lays down rules for getting rid of them.

After invoking Avidyā, Brāhmā created the Kumāra-s, who were the most spiritual of the beings to be created. They were so spiritual, that they could not take any part in the work of creation. They had to bide their time, till there was spiritual ascent in the Universe.

The Rudra-s, called the Blue-Red or Nīla-Lohita Kumāra-s, come next. Though highly spiritual themselves they did not object to take part in the work of creation. But as real factors in the work of dissolution, they were entirely out of place in the work of creation. We owe our idea of separateness or individuality to the Rudra-s. In the scale of universal life the agencies of dissolution

carve out individual lives and their mission ends there.

The ten Ṛṣi-s form the next Creation. Further descent of life in the Universe brought forth ten distinct types of Intelligence. We shall consider these types later on. Then comes the story of Brahmā's incest. Brahmā could not directly take part in the Creation. His task was simply to bring back the former state of things through a graduated series of intermediaries. First appeared those that had to hold cosmic positions of responsibility, some throughout the Kalpa and others throughout the Manvantara. With the powers invoked, the temptation to evolve an independent Creation with the help of Vāk, the potency of Mantra-s had to be got over. This done, Brahmā thought of the Monads of the previous Kalpa, and the first Manu appeared with his wife S'ata-rūpā or Hundred-formed. All forms of Creation existed in Idea before further manifestation, and S'ata-rūpā was the collective aspect of all such Ideas.

THE FIRST OR THE SVĀYAṀBHUVA-MANVANTARA

VI. BHŪ AND VARĀHA

Sk. III. Ch. 13.

Said Manu to Brahmā "I shall do thy behests, O Lord. But tell me where my Prajā (progeny) and myself are to be located. The Bhū of the previous Kalpa where all beings found shelter is lost in the great ocean of Pralaya. Bestir thyself and raise it up, O Deva."

Brahmā thought within Himself what was to be done, when lo! out from His nostril came a Boar, no bigger than a thumb. In a moment the Boar assumed gigantic proportions and all space resounded with his roar. The dwellers of the Jana, Tapas and Satya Lokas worshipped Him by chanting the Mantra-s of the three Veda-s. He roared once more for the good of the Deva-s and instantly plunged into the waters. Though an incarnation of Yajña, He tried to discover the Bhū by smelling like an ordinary animal. He dived down as far as Rasā-tala and there found the Bhū-Loka. He then raised it up on His tusks. The Daitya King Hiraṇyākṣa resisted and in rage the Boar killed him. The Ṛṣi-s then worshipped Him knowing His true form to be Yajña.

THOUGHTS ON THE ABOVE

[Bhū is the main system of Tri-lokī. The Varāha-Avatāra restored the system after the Kalpa Pralaya, Bhū being the lowest of the Seven Lokas, it corresponds to Pṛthivī-Tattva and hence to the sense of smell. The boar is pre-eminently the animal of smell. The materialisation of the Prthivī principle for the purpose of globe formation was an effort of the energy of the Logos and the *smelling* out of Bhū by the Varāha is suggestive. The Globe evolution is preparatory to Monadic evolution. The pent-up Karman of the previous Kalpa develops itself on the Globes. All beings are commonly interdependent for their evolution. They help one another in the work of evolution, and one makes sacrifices that the others may grow. Some have to wait, till others come forward. Then they become united in the further race for progress. This great cosmic process, this mutual sacrifice is Yajña in itself, which is typified in the Boar Incarnation. The Vedic Yajña gives prominence to the Communion of men with Deva-s, as at the early stages this is an all important fact of evolution. The Varāha is called the first Yajña-Avatāra and all the parts of His body are named with reference to Vedic Yajña, as He by raising Bhū prepared the field for Karman.]

VII. THE STORY OF HIRAṆYĀKṢA

Sk. III. Ch. 14

Diti, the daughter of Dakṣa, approached one evening her husband Kaśyapa, son of Marīci. She was overpowered with the passion of love and became importunate. Kaśyapa asked her to wait. Rudra was presiding over sunset. His astral attendants, the Bhūta-s and Piśāca-s, were roaming over the Universe. With His three eyes representing the Sun, Moon and Agni he could see every thing. His hesitation to yield to Diti was of no avail, and the Muni had to yield. There Diti became ashamed of her weakness. She was afraid she had offended Rudra and she helplessly prostrated herself at the feet of Kaśyapa praying for his forgiveness. "Thou hast disobeyed me," said Kaśyapa, "and hast shown disrespect to the companions of Rudra, thy mind is impure and so is the time of Evening (Saṁdhyā). These four evils will cause the birth of two wicked sons from thee. They will oppress the Tri-lokī and the Lokapāla-s (Preservers of the three Lokas). When their iniquities exceed all bounds, Viṣṇu will Himself incarnate to kill them."

For one hundred years Diti conceived her twin sons. Even from within the womb they shed lustre all round, which even overpowered the Lokapāla-s. The Deva-s went

to Brahmā to ascertain the cause of this disaster. He related to them the following story.

"My Mānasa-putra-s, Sanaka and others were once in Vaikuṇṭha, the abode of Bhagavān. Impatient to see Bhagavān the Kumāra-s hurriedly passed through the six portals (Kakṣyā-s). At the seventh portal, they found two door-keepers of equal age with clubs in their hands, richly adorned with golden crowns and other ornaments. They had four hands and looked beautiful in their blue colour. The Kumāra-s heeded them not, but opened the gate with their own hands as they had opened the other gates. The door-keepers stopped them with their clubs. The Kumāra-s were put out by this unforeseen obstruction and addressing the door-keepers gave vent to their feelings thus: 'What mean you by making this distinction? In Him the Lord of Vaikuṇṭha, there is no difference whatso-ever. The whole of this Universe is in Him. Do you dread any danger to Him, as to a common being, and why will you admit some and not others? But you are His servants. So we do not intend to be very hard on you. But you must descend from this elevated plane and take your birth where passion, anger and greed prevail'."

"The door-keepers became terrified at this curse and fell at the feet of the Kumāra-s. All that they prayed for was that while passing through the lowest births, they might not have Mōha, beclouding their recollection of Bhagavān. Bhagavān knew what had happened outside. He hastened on foot with Lakṣmī by His side to where the Muni-s stood. The Kumāra-s prostrated themselves before Him Whom they had so long meditated upon in their hearts. With intent eyes they looked steadily on Him and longed to see Him again and again. The

Kumāra-s lauded Him with words full of import. Bhagavān addressing them said: 'These my door-keepers are by name Jaya and Vijaya. They have slighted you, and it is right that you have cursed them. I sanction that curse. For they are my servants, and I am indirectly responsible for their deeds. I always respect Brāhmaṇa-s, as my glory is derived from them. These door-keepers did not know my regard for you, and they therefore unintentionally slighted you. But they shall instantly reap the fruit of their evil deeds and come back to Me when their punishment is over. Please therefore decide where they are to go.' The Kumāra-s knew not what to say. They thought they had not done right and they asked to be excused. 'It is all right for Thee to extol the Brāhmaṇa-s in this way, for Thou art the Preserver of Dharma and Thou teachest others what to do. But if, really, we have done wrong, let us be punished and let not our curse visit these innocent door-keepers.' Bhagavān replied: 'It is I who have uttered the curse through your mouths. My will shall be done. These door-keepers shall be born as Asura-s, but they shall come back to Me speedily.' These two door-keepers, O Deva-s, have now appeared in Diti's womb. I have no power to overcome them. But when the time comes for the prevalence of Sattva, Bhagavān Himself will do what is needed."

The Deva-s went away and waited for events. The two Daitya-s Hiraṇyākṣa and Hiraṇyakaśipu were born of Diti, after a conception of one hundred years. Hiraṇyākṣa though elder by birth was younger by conception.

Thoughts on Hiraṇyākṣa

[Diti is literally 'Cutting,' 'Splitting,' or 'dividing.' Jaya and Vijaya mean victory. Hiraṇya is gold. Hiraṇyākṣa means gold-eyed. Hiraṇya-kasipu means gold-bedded. The key to the mystery lies in the fact that Jaya and Vijaya were the door-keepers of Viṣṇu and their external form was that of Viṣṇu. The Puruṣa in the Heart is the counterpart in microcosm of the Puruṣa in the Universe. And we have found above that the five or ten door-keepers or Brahma-Puruṣa-s in the Heart are the five or ten Prāṇa-s in man. By analogy, therefore, which is a potent factor in the solution of mysteries, we find that Jaya and Vijaya are the two-fold manifestations of Prāṇa in Vaikuṇṭha, the in-going and out-going energies of Puruṣa. The life-principle is an aspect of Bhagavān and stands at His very gate. It is this outer aspect of Purusa that is the mainspring of all material activities of all life-manifestations and of the material development of the universe. The duality represents Tāmasic inaction and Rājasic activity. Hiraṇyākṣa would have no life-manifestation, no appearance of globes, he would continue a state of things verging on Pralayic sleep. Hiraṇyakasipu was the very ideal of material greatness and material grandeur. Kumbha-karṇa slept and Rāvaṇa worked. The brothers Jaya and Vijaya passed through the *dividing* energy of Diti, to cause the material manifoldness of the Universe. The Varāha as representing the awakened Jīvic Karman fought with the Asura that opposed the development of that Karman, which could only fructify on the Bhū system.]

VIII. DEVA AND DEVA-YONI CREATION

Sk. III. Ch. 20

VIDURA asked Maitreya: How did Marīci and other Ṛṣi-s and also Svāyaṁbhuva-Manu carry out Brahmā's orders in creation?

Maitreya continued the story of creation in reply to Vidura.

We have heard of the primal dark creation of Brahmā, consisting of five-fold Avidyā. Referring to that, Maitreya said, it was a creation of shadows. Brahmā was not pleased with this shadowy creation. He gave up the dark body and it became night. At that time Yakṣa-s and Rākṣasa-s were born and they took it up. The body was not only dark, but it was the seat of hunger and thirst. The new-born therefore in their hunger and thirst ran after Brahmā to devour Him. Some of them said: "Have no mercy on Him as father." Others said "Devour him." Brahmā became afraid of them and said "Save me. You are my sons. You should not devour me." Those that said "Devour" are Yakṣa-s and those that said "Do not save him" are Rākṣasa-s. Brahmā then created the Deva-s, with His radiant Sāttvika body.

This body when given up became day and the playing Deva-s took it up. Brahmā then created the Asura-s out of His thigh. They became extremely passionate and

ran after Brahmā void of all shame. In great distress Brahmā prayed to Viṣṇu and the Creator was told to give up His body of passion. The body was given up and it became Saṁdhyā or evening. The Asura-s accepted Saṁdhyā as their wife. Evening is the time for lust and passion. Brahmā then created the Gandharva-s and Apsaras with His body of beauty, which when given up became Moon-light.. With his indolence, (Tāmasa nature) Brahmā created the Bhūta-s and Pisāca-s. They were stark naked and had long loose hair. Brahmā closed his eyes on seeing them. After a time he gave up his yawning body and the Bhūtas and Pisāca-s took it up. The body that causes secretion is called 'Sleep.'

That which causes delusion is 'Madness.' Indolence, yawning, sleep and madness—all these four were taken up by Bhūta-s and Pisāca-s for their body. Brahmā knew His powers and He created with His invisible body the Sādhya-s and Pitṛ-s. By His power of becoming invisible, He created Siddha-s and Vidyādhara-s and gave them His body with that power. By His reflected image He created the Kiṁnara-s and Kiṁpuruṣa-s, who took up that image for their body. At dawn, they sing in pairs the praise of Brahmā. Brahmā did not find any progress in creation with all these Bhoga-(expansive) bodies. He threw away His body and from His hair the elemental serpents or Nāga-s were born. After all, Brahmā created the Manu-s and Ṛṣi-s.

IX. THE PROGENY OF KARDAMA

Sk. III. Ch. 21—24

KARDAMA-Ṛṣi was ordered by Brahmā to create. This led him to pray to Viṣṇu on the sacred banks of the Sarasvatī, near Bindu-Sarovara. Viṣṇu appeared before him with Lakṣmī by His side. He revealed to Kardama a happy future. The Ṛṣi was to marry Manu's daughter, to have by her nine daughters and one son, an Incarnation of Viṣṇu Himself, who was to promulgate the Tattva-Vidyā. Shortly after, Svāyaṃbhuva-Manu came to Kardama's hermitage with his wife S'ata-rūpā and offered to him his daughter Deva-hūti in marriage. Kardama accepted her as his wife. He had by her, nine daughters and the Viṣṇu-Avatāra Kapila. Brahmā with his sons—the Ṛṣi-s—came to Kardama and congratulated him and his wife Deva-hūti upon having Bhagavān Viṣṇu for their son. He then asked Kardama to give his daughters in marriage to the Ṛṣi-s. Kardama followed his father's behests and gave his daughters duly in marriage to the Ṛṣi-s. Kalā, he gave to Marīcī, Anasūyā to Atrī, S'raddhā to Aṅgiras, Havirbhū to Pulastya, Gati to Pulaha, Kriyā to Kratu, Khyāti to Bhṛgu, Arundhatī to Vasiṣṭha and S'ānti to Atharvan. The Ṛṣi then went to the forest for yoga and left his wife in charge of Kapila.

Thoughts of Kardama

[Deva-hūti means offering to Deva-s, which is universal service. She is the progenitor of those forms of life which have a spiritual influence over the whole Tri-loki.

"Kalā" is a part or a digit of the Moon.

"Anasūyā" means absence of envy. From the proverbial chastity of Atri's wife the word also means the highest type of chastity and wifely devotion.

"S'raddhā" means faith.

"Havirbhū" means born of sacrificial oblation.

"Gati" means course, path.

"Kriyā" means performance (of Yajña) and action.

"Khyāti" means fame, praise and also proper discrimination.

"Arundhatī" would perhaps mean one that does not stop or hinder. Probably the word means a wife who helps her husband in the performance of his duties and does not stop or prevent him.

It is for this reason that the Star Arundhatī is pointed out to the bride at the nuptial ceremony.

"S'ānti" is peace, the well known invocation of the Veda-s at the end of a Mantra.

"Kardama" means mud. He was born of Brahmā's Chāyā or shadow.

Devahūti, being wedded to the materialised shadow of the whole Universe, gave rise to certain female types which in their turn on being wedded to the Ṛṣi-s the highest Planetary Intelligences, became the progenitors of all the life-forms of the Universe. Kapila was one of the earliest Ṛṣi-s. The word—Kapila means tawny or brown-coloured.]

X. KAPILA'S INSTRUCTION TO HIS MOTHER DEVA-HŪTI

Sk. III. Ch. 25—33

We now come to an important part of the Bhāgavata-Purāṇa—the teachings of Kapila to his mother in the Yoga philosophy of the Bhāgavata-Purāṇa. These teachings adapt the Sāṁkhya and the Yoga systems to Bhakti or devotion. For a full knowledge of the teachings I refer my readers to the Purāṇa itself. I shall only give the salient points and avoid details as much as possible, without breaking the continuity of the discourses. "Yoga directed towards Ātman brings about Mukti. Citta attached to the transformation of Guṇas causes Bondage; but attached to Puruṣa, it causes Mukti. When the mind is pure and free from distractions, man perceives Ātman in himself, by Wisdom, Dispassion and Devotion. There is no path so friendly to the Yogin-s as constant devotion to Bhagavān. Company of Sādhu-s opens wide the door to Mukti. They are Sādhu-s who have forbearance and compassion, who are friendly to all beings, who have no enemies, who are free from passions, and above all who have firm and undivided Bhakti in Me.[1] They give up

[1] 'Me' refers here to Bhagavān.

all for My sake and they hear and speak no words that do not relate to Me. Their company removes the impurities of worldliness. Men first hear about Me from the Sādhu-s. By faith their heart is drawn towards Me, and they have devotion for Me. Devotion causes Dispassion and makes easy the path of Yoga. By indifference to the Guṇa—transformations of Prakṛti, by wisdom fostered by Dispassion, by Yoga and by Bhakti (devotion) offered to Me, the Jīva attains to Me even while in this body."

When the Indriya-s (the senses and the mind), that manifest the objects of external and internal perception, become trained by the performance of Vedic Karmans, their spontaneous Vṛtti or function in a man of concentrated mind is in Sattva which is the same as Viṣṇu. This Vṛtti which is void of all selfishness is Bhakti in Bhagavān. It is superior to Mukti. It instantly destroys the Kosa (Astral body) as the digestive fire consumes food. The devoted have no yearning for that Mukti (Sāyujya or Nirvāna) which makes the Jīva one with Me. But they prefer ever to talk with each other about Me, to exert themselves for My sake and ever to meditate on Me. Mukti comes to them unasked. My Vibhūti-s, the eight Siddhi-s (*Aṇiman* etc.) and all the glory of the highest Loka-s are theirs, though they want them not. I am their Teacher, their Friend, their Companion, their all. So even Kāla cannot destroy them."

"Puruṣa is Ātman. He is eternal, void of Guṇa-s, beyond Prakṛti, all pervading, self-luminous and all-manifesting."

"Prakṛti is Pradhāna, one in itself, but is also the source of all differences (*viseṣa*), possessed of three Guṇa-s unmanifested (*avyakta*) and eternal."

"The twenty four transformations of Prakṛti called Prādhānika-s are:

5 Mahā Bhūta-s—Earth, Water, Fire, Air and Ākāśa.

5 Tanmātra-s—Smell, Taste, Rūpa, Touch and Sound.

10 Indriya-s—Ear, Skin, Eye, Tongue, Nose, Speech, Hand, Foot, Upastha and Pāyu.

4 Divisions of Antaḥkaraṇa—Manas, Buddhi, Citta and Ahaṁkāra."

"Kāla is the twenty-fifth. But according to some, Kāla is Prabhāva or S'akti of Puruṣa. Those who identify themselves with Prakṛti are afraid of Kāla. Kāla as the outer aspect of Puruṣa disturbs the equilibrium of Guṇa-s in Prakrti."

"Puruṣa energised Prakṛti and the Guṇa-s led to transformations following the action of Daiva or Karman (Jīvic record of the previous Kalpa). Prakṛti brought forth the refulgent Mahat-Tattva. The seed of the universe was in the bosom of Mahat, and it manifested the Universe and destroyed the darkness of Pralaya by its own light."

"Citta which is Vāsu-deva and Mahat, is Sattva, transparent and pure, and the perception of Bhagavān is achieved by this division of Antaḥkaraṇa."

"Transparence (fitness for the full reflection of Brahman) immutability and tranquillity are the characteristics of Citta, as of water in its primal state."

"Mahat-Tattva was transformed into Ahaṁkāra-Tattva, with its Kriyā-S'akti. Ahaṁkāra became three-fold—Sāttvika (Manas), Rājasa (Indriya-s) and Tāmasa (Bhūta-s) *i.e.*, Kartṛ or Cause, Karaṇa or Instrument and Kārya or effect."

"Saṁkarṣaṇa is the Puruṣa of Ahaṁkāra. He is the Thousand-Headed and Ananta (endless)."

"Manas is Saṁkalpa and Vikalpa. It is the generator of Kāma or desire. So Aniruddha, the king of Indriya-s, blue as the blue-lotus of autumn, the Puruṣa of Manas, has with patience to be got over by yogin-s."

"Buddhi is Rājasa transformation of Ahaṁkāra. The perception of objects, dependence on the Indriya-s, doubt, wrong-knowledge, right-knowledge, memory and sleep—these are the functions of Buddhi. Pradyumna is the Puruṣa of Buddhi."

[The terminology here adopted will appear strange to the Vedāntin scholar. The divisions of Antaḥkaraṇa are here adapted to the sacred Tetractys of Cātur-vyūha, consisting of Vāsudeva, Saṁkarṣaṇa, Aniruddha and Pradyumna. In Devotional practice, Antaḥkaraṇa should be made the channel for higher communion and its divisions are the divisions of spiritual perception.

Citta is the highest aspect of Antaḥkaraṇa corresponding to Mahat-Tattva in the Universe, with the Puruṣa always reflected in it. This aspect corresponds to Vāsudeva, the highest Puruṣa in the Tetraktys.

Ahaṁkāra is the bare individuality, transformable into peculiarities, but not so transformed. Saṁkarṣaṇa is the corresponding Puruṣa.

Manas is Kāma or desire brought on by likes and dislikes. It consists of the mental tendencies of attachment, repulsion and indifference. Aniruddha is the corresponding Puruṣa.

Buddhi is in one word the Citta of Patañjali,—that which functions through the physical brain.

Pradyumna is the corresponding Puruṣa.]

"The Indriya-s are also the Rājasa transformations of Ahaṁkāra."

Prāṇa through its Kriyā-S'akti gave rise to the Karmendriya-s. Buddhi through its Jñāna-S'akti gave rise to the Jñānendriya-s. The Tanmātra-s and the Mahā-bhūta-s then came out in order of transformation. All these principles could not, however, unite to bring forth the creation. Puruṣa then permeated them, and the Cosmic Egg with its covers was formed. Details are given as to how the Indriya-s and Antaḥkaraṇa with their Adhyātma, Adhibhūta and Adhidaiva appearing in the Virāt-Puruṣa, rose up from sleep as it were only when Citta finally appeared.

Kapila then dilated on the relations between Puruṣa and Prakṛti, using the illustration of the sun reflected on water and re-reflected on the wall. He showed how Mukti could be attained by discrimination between Prakṛti and Puruṣa—the seer and the seen.

Deva-hūti asked how Mukti was possible when Prakṛti and Puruṣa were eternally co-existent, and interdependent in manifestation. A man might for a time realize that the Puruṣa was free from the fears of relativity, but his Karman had connected him with the Guṇa-s and the fears would recur as the ultimate cause could not be removed. Kapila replied, "By unselfish performance of duties, by purification of the mind, by intense Bhakti on Bhagavān fostered by the recital of His glory, by wisdom based on the knowledge of the Tattva-s, by strong dispassion, by austere yoga, by intense concentration on Ātman, Prakṛti becomes daily subdued and it is finally consumed, even as the wood is consumed by its own fire, caused by constant friction. Given up as already enjoyed and constantly found fault with, Prakṛti does no harm to the Puruṣa centred in Self. Dreams

do harm in sleep. But when a man wakes up, they lose all power to injure, as they are then found to be dreams only."

Kapila then explained the Aṣṭāṅga-Yoga of Patañjali, as adapted to Bhakti and gave a graphic description of Viṣṇu as the object of meditation.

He then explained Bhakti-Yoga. Bhakti-Yoga is either Saguṇa or Nirguṇa. As Saguṇa it is either Sāttvika, Rājasa or Tāmasa.

Nirguṇa-Bhakti-Yoga is that in which the mind runs towards Bhagavān, even as the Gaṅgā runs towards the Sea, with a constant spontaneous flow. The Devoted spurn Sālokya, Sārṣṭi, Sāmīpya, Sārūpya and Sāyujya union[1] even when offered to them and they prefer to serve Bhagavān for ever and ever. Compassion and friendliness to all beings are the essential qualifications of the Devoted. They must be humble, respectful and self-controlled. They must pass their days in hearing and reciting the glory of Bhagavān.

Kapila then described in vivid terms the life and death of a man of the world and his passage after death to Yama-Loka. He described his rebirth and went through every detail of fœtal existence. The fœtus acquires consciousness in the seventh month and gets a recollection of previous births. This recollection is lost on being born.

Those who selfishly perform their Dharma and worship Deva-s and Pitṛ-s go to Soma-Loka, and after

[1] These are the five kinds of Mukti.
Sālokya is residence in the same Loka with the Supreme Being.
Sārṣṭi is equality with the Supreme Being in all the divine attributes.
Sāmīpya is assimilation to the Supreme Being.
Sāyujya is absorption into the Supreme Being.

partaking of Soma, they are again re-born. And even their Loka-s are destroyed with the daily Pralaya of Brahmā.

Those who unselfishly perform their duties and give themselves up entirely to the Supreme Puruṣa go through Sūrya (Sun) to the transcosmic Loka of Parama-Puruṣa. The worshippers of Hiraṇya-garbha (Brahmā) reach Brahma-Loka or Satya-Loka and there wait for two Parārdha-s *i.e.*, for the life time of Brahmā and upon the final dissolution of the Brahmāṇḍa go to the trans-cosmic plane of Parama-Puruṣa.

Brahmā, Marīci and other Ṛṣi-s, the Kumāra-s and Siddha-s do their assigned work unselfishly, but their Upāsanā admits of distinction. So they are absorbed in the Second or the First Manifested Puruṣa at Pralaya and become re-born at creation.

Deva-hūti heard all this from Kapila. Her doubts were all removed and she found the light within herself. She remained fixed in meditation as long as her Prārabdha-Karman was not exhausted. She then attained Mukti.

Kapila first went towards the North. The sea then gave Him place, where He still lies in deep Samādhi, for the peace of Tri-lokī. (Gañgā-Sāgara or Saugor is said to be the seat of Kapila).

THE GENEALOGY OF MANU AND THE ṚṢI-S

Sk. IV. Ch: 1

In every Manvantara, there are one Manu, sons and daughters of Manu, Deva-s, Indra or king of the Deva-s, seven Ṛṣi-s and one Avatāra of Viṣṇu. The Avatāra-s of Puruṣa propel Manu and others to their work. At the end of every cycle of four Yuga-s, the Ṛṣi-s by their Tapas find out the lost S'ruti-s and revive the old Dharma. The Manu-s propound the Dharma. The sons of Manu including their descendants and others preserve the Dharma, in their respective times, to the end of the Manvantara. The Deva-s help them in their work. Indra preserves the Tri-lokī and sends down rain." [1]

In the Svāyaṁbhuva-Manvantara, Svāyaṁbhuva was the Manu, the Tuṣita-Deva-s were the Devatā-s, Marīci and others were the seven Ṛṣi-s, Yajña was both Avatāra and Indra. Priyavrata and Uttānapāda were the two sons of Manu. Ākūti, Deva-hūti and Prasūti were his three daughters.

Several genealogical tables are given below :

(The names of women are in italics.)

[1] VIII.—14.

TABLE A (TREE)

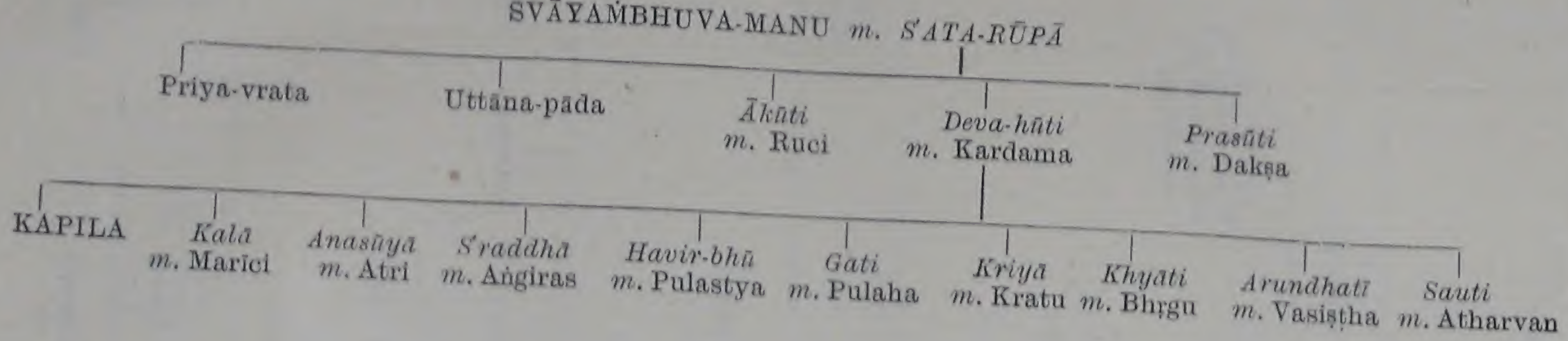
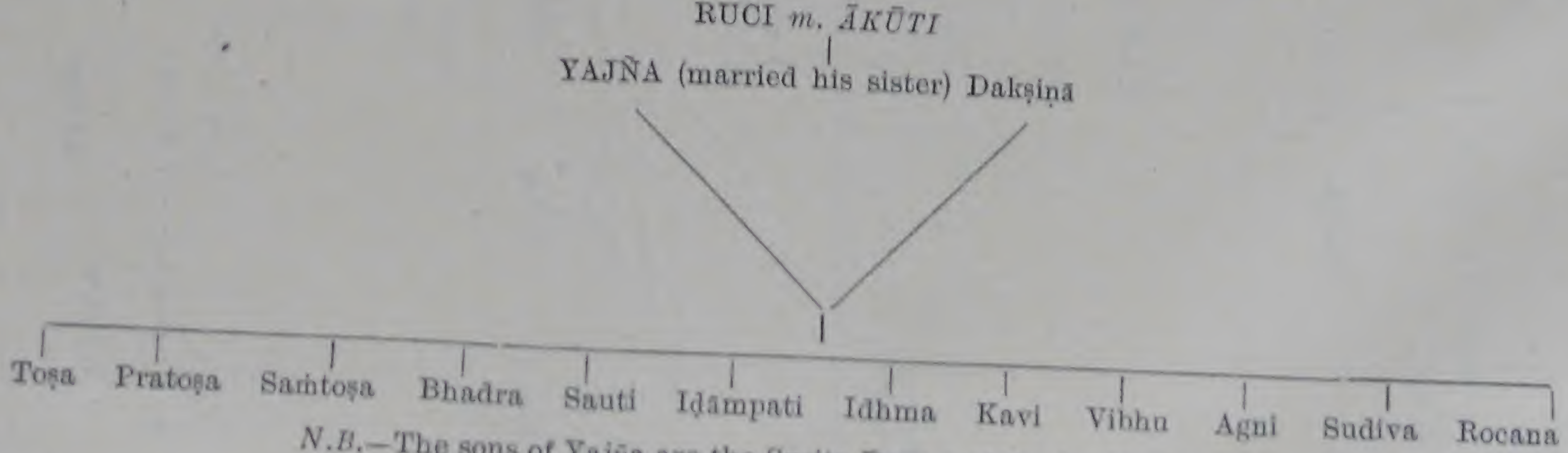


TABLE B (TREE)



N.B.—The sons of Yajña are the Suṣita Deva-s of the 1st Manvantara.

TABLE C (TREE)

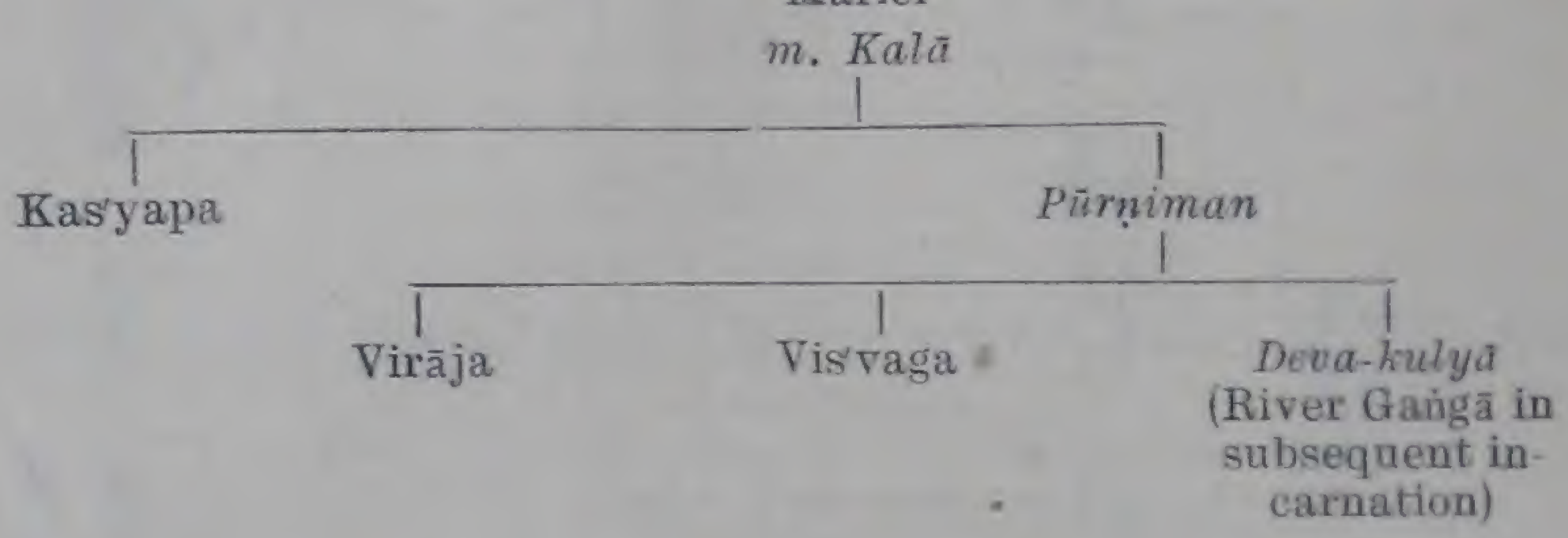


TABLE D (TREE)

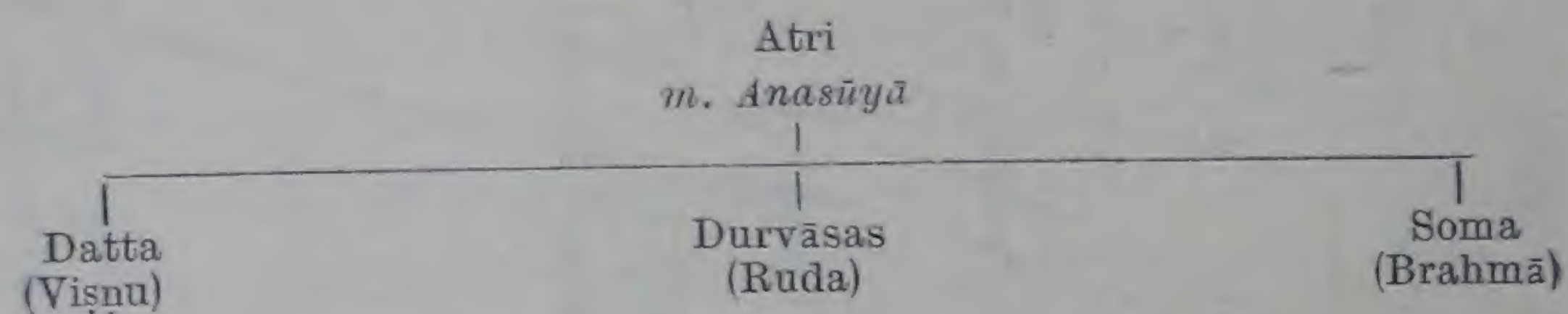


TABLE E (TREE)

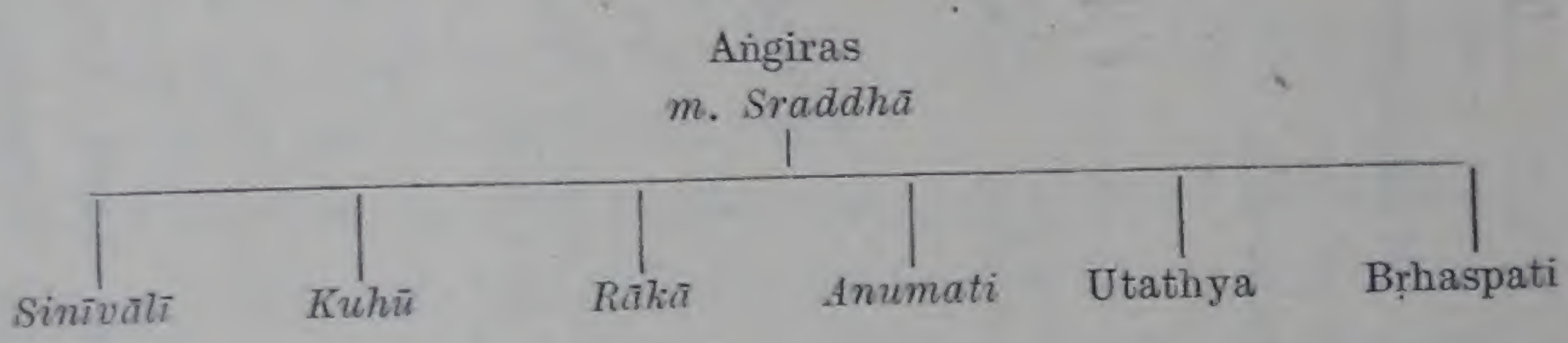


TABLE F (TREE)

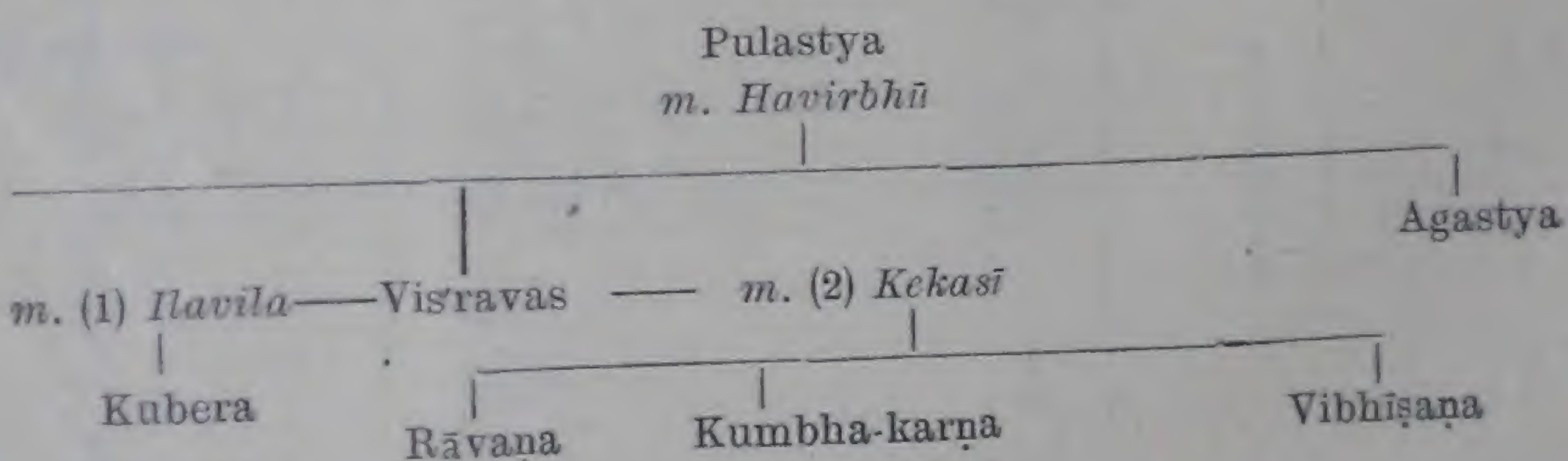


TABLE G (TREE)

Pulaha
m. Gati

Karma-S'reṣṭha | Varīyas | Sahiṣṇu

TABLE H (TREE)

Kratu
m. Kriyā

60,000 Vāla-khilya Ṛṣi-s

TABLE I (TREE)

Vasiṣṭha
m. Arundhatī (Ūrjā)

Citra-ketu, Surocis, Virajas, Mitra, Ulbaṇa, Vasubhṛddhyāna, Dyuman

TABLE J (TREE)

Atharvan
m. Citti

Dadhyañ

TABLE K (TREE)

Bhṛgu
m. Khyāti

Dhātṛ
m. Āyati
Mṛkaṇḍa
Mārkaṇḍeya
6

Vidhātṛ
m. Niyati
Prāṇa
Vedaśiras

S'rī (daughter)

Kavi

TABLE L (TREE)

Dakṣa *m. Prasūti*

m. Dharma	*Śraddhā,*	*Maitrī,*	*Dayā,*	*Śānti,*	*Tuṣṭi,*	*Puṣṭi,*	*Kriyā,*	*Unnati,*	*Buddhi,*	*Medhā,*
	Śruta	Prasāda	Abhaya	Sukha	Harṣa	Garva	Yoga	Darpa	Artha	Smṛti

Dakṣa *m. Prasūti*—*(Contd.)*

Titikṣā, — Kṣema

Lajjā, — Vinaya

Mūrti *m.* Dharma — Nara, Nārāyaṇa

Svāhā m. Agni — Pāvaka, Pavamāna, Śuci — 45 Fires (Agni)

Svadhā, m. Pitṛ-s — *Vayunā*, *Dhāriṇī*

Satī m. Śiva

TABLE M (TREE)

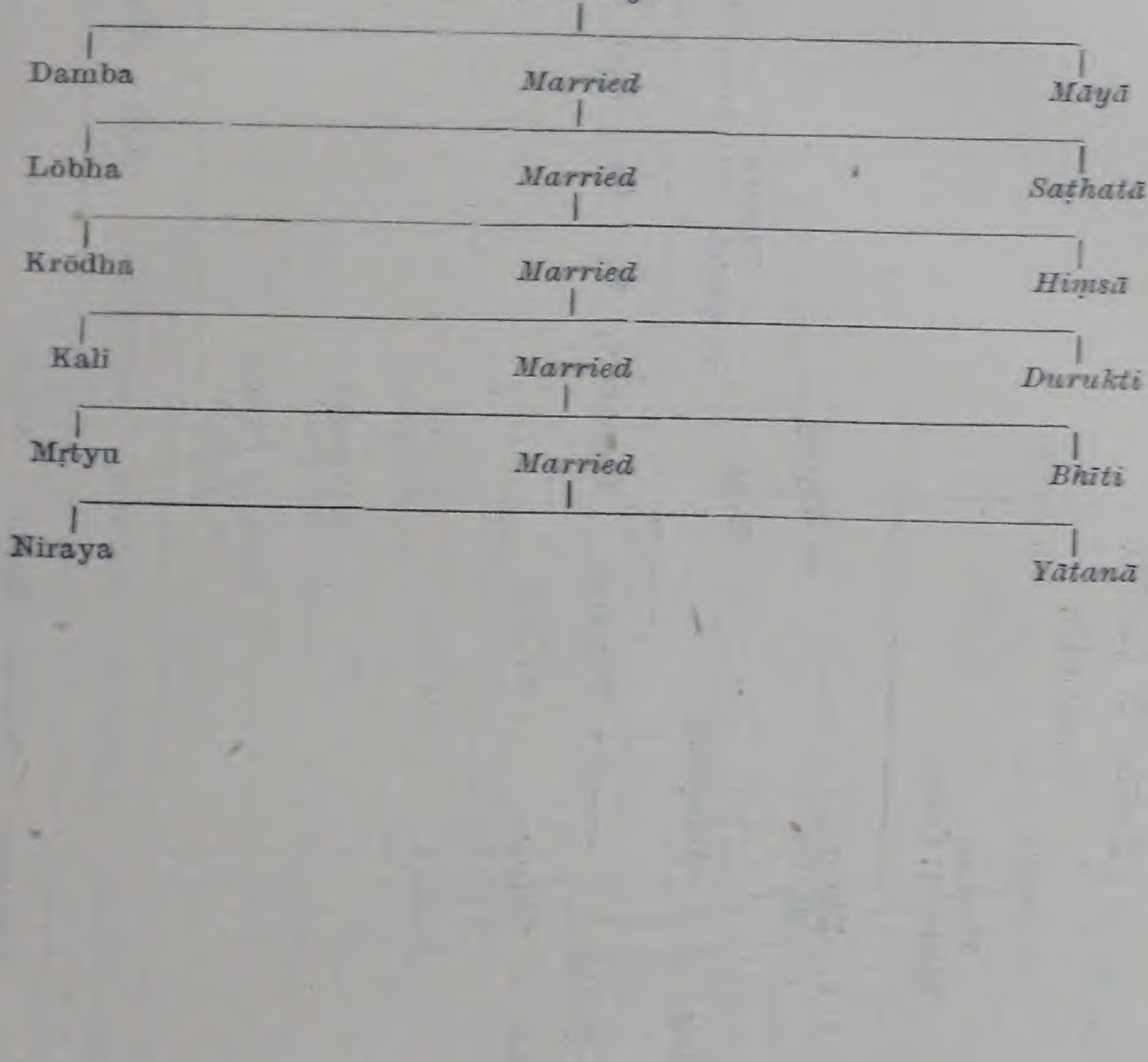

Adharma
m. Mithyā
Damba
Married
Māyā
Lōbha
Married
Saṭhatā
Krōdha
Married
Hiṃsā
Kali
Married
Durukti
Mṛtyu
Married
Bhīti
Niraya
Yātanā

Table N (Tree)

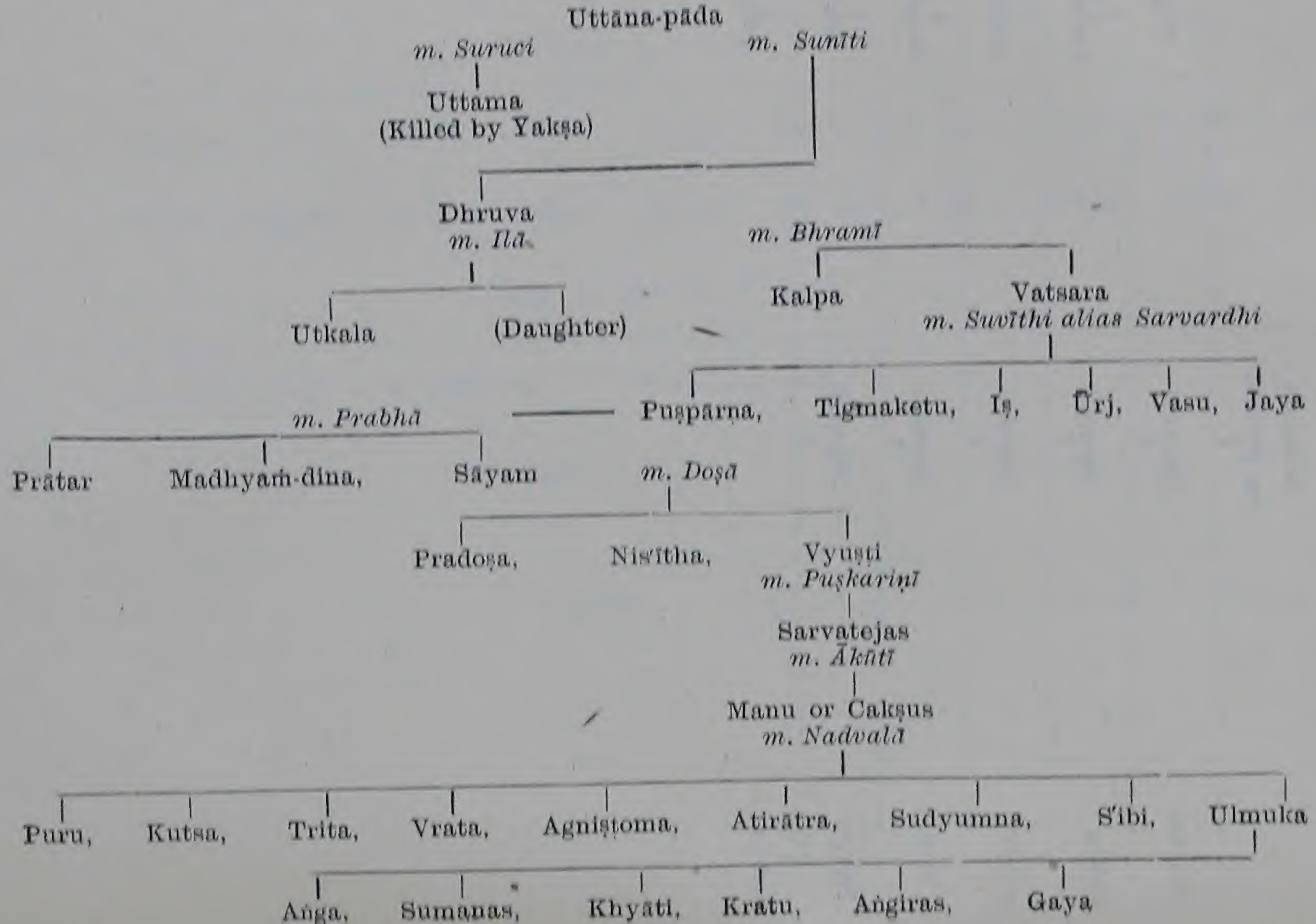

Uttāna-pāda
m. Suruci
m. Sunīti
Uttama
(Killed by Yakṣa)
Dhruva
m. Ilā
m. Bhramī
Utkala
(Daughter)
Kalpa
Vatsara
m. Suvīthi alias Sarvardhi
Puṣpārṇa,
Tigmaketu,
Iṣ,
Ūrj,
Vasu,
Jaya
m. Prabhā
m. Doṣā
Prātar
Madhyaṁ-dina,
Sāyam
Pradoṣa,
Niśītha,
Vyuṣṭi
m. Puṣkariṇī
Sarvatejas
m. Ākūtī
Manu or Cakṣus
m. Nadvalā
Puru,
Kutsa,
Trita,
Vrata,
Agniṣṭoma,
Atirātra,
Sudyumna,
Śibi,
Ulmuka
Aṅga,
Sumanas,
Khyāti,
Kratu,
Aṅgiras,
Gaya

TABLE Ñ (TREE)--(*Contd.*)

Aṅga
m. Sunīthā
|
Vena
(By Churning)
|
PṚTHU
m. Arci
|

Vijitāśva, or Antardhāna *m. Śikhaṇḍinī* | Haryakṣa, | Dhūmrakeśa, | Vṛka, | Draviṇa

Pāvaka | Pavamāna, | Śuci | Havir-dhāna *m. Nabhasvatī* | *m. Havirdhānī*

Barhiṣad, or Prācīna-Barhis *m. Śatadruti* (Daughter of Ocean-God) | Gaya, | Śukla, | Kṛṣṇa, | Satya | Jita-vrata

10 Pracetas
m. The Vegetable daughter of Kaṇḍu and Pramlocā
|
Dakṣa (of Cākṣuṣa-Manvantara)
m. Asikni (Daughter of Pañcajana)
|

10,000 Haryaśva, 1,000 Śabalāśva, 60 Daughters

10	Married to	Dharma
2	,,	,, Bhūta
2	,,	,, Aṅgiras
2	,,	,, Kṛśāśva
4	,,	,, Tārkṣa
27	,,	,, Moon
13	,,	,, Kaśyapa
60		

TABLE O (TREE)

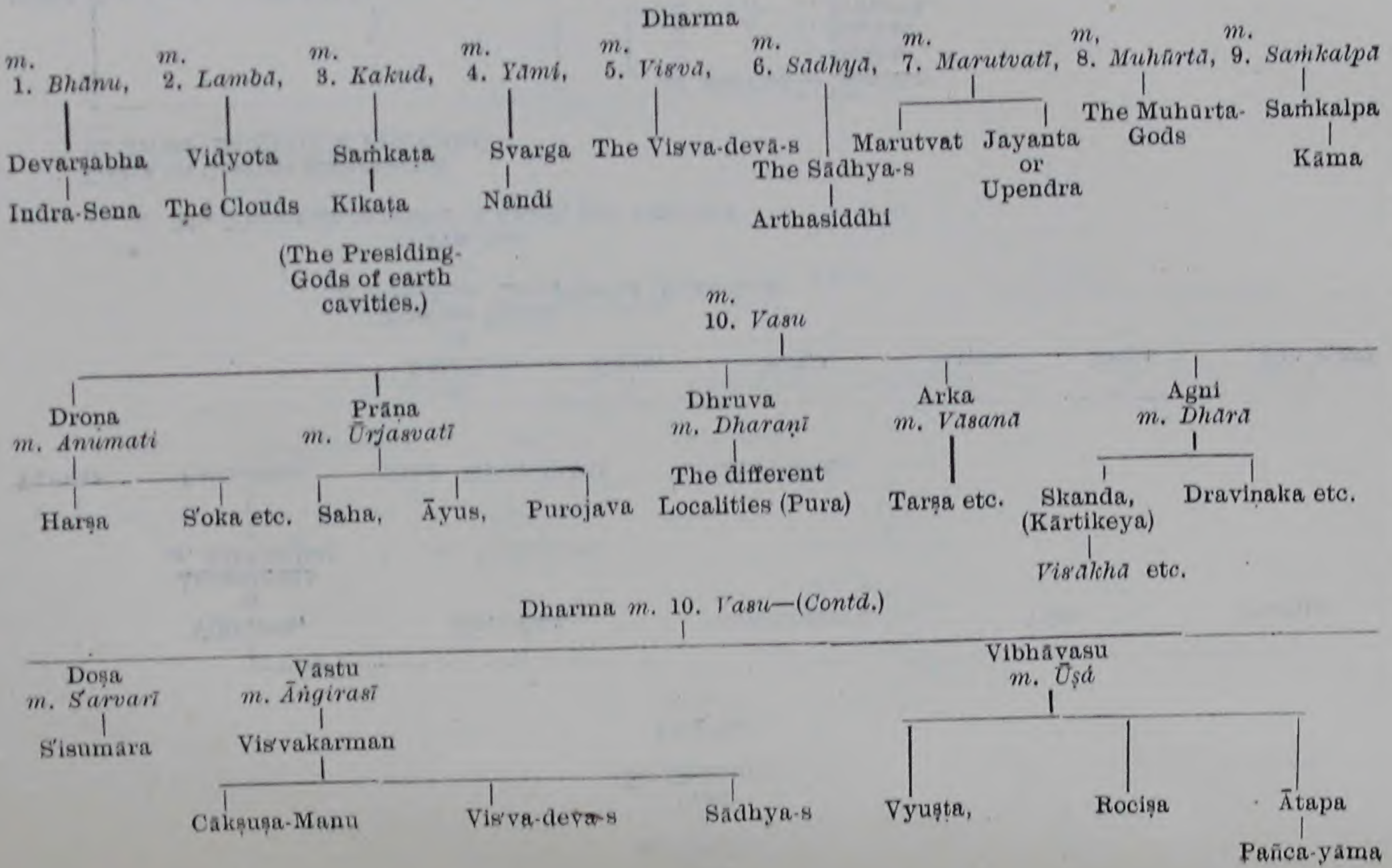

Dharma
m. 1. Bhānu
Devarṣabha
Indra-Sena
m. 2. Lambā
Vidyota
The Clouds
m. 3. Kakud
Saṁkaṭa
Kīkaṭa
(The Presiding-Gods of earth cavities.)
m. 4. Yāmi
Svarga
Nandi
m. 5. Viśvā
The Viśva-devā-s
m. 6. Sādhyā
The Sādhya-s
Arthasiddhi
m. 7. Marutvatī
Marutvat
Jayanta or Upendra
m, 8. Muhūrtā
The Muhūrta-Gods
m. 9. Saṁkalpā
Saṁkalpa
Kāma
m. 10. Vasu
Droṇa
m. Abhimati
Harṣa
Śoka etc.
Prāṇa
m. Ūrjasvatī
Saha,
Āyus,
Purojava
Dhruva
m. Dharaṇī
The different Localities (Pura)
Arka
m. Vāsanā
Tarṣa etc.
Agni
m. Dhārā
Skanda, (Kārtikeya)
Viśākha etc.
Draviṇaka etc.
Dharma m. 10. Vasu—(Contd.)
Doṣa
m. Śarvarī
Śiśumāra
Vāstu
m. Āṅgirasī
Viśvakarman
Cākṣuṣa-Manu
Viśva-deva-s
Sādhya-s
Vibhāvasu
m. Uṣā
Vyuṣṭa,
Rociṣa
Ātapa
Pañca-yāma

Table P (Tree)

Bhūta
m. 11. *Svarūpā*

12. Married another wife

Raivata, Aja, Bhava, Bhīma, Bāma, Ugra, Vṛṣā-kapī, Ajaikapāda, Ahibradhna, Bahu-rūpa, Mahānanda, Millions of such Rudras | Preta-s

Table Q (Tree)

Aṅgiras

m. 13. *Svadhā* — Pitṛ-s

m. 14. *Satī* — Atharvāṅgirasa

Table R (Tree)

Kṛśāśva

m. 15. *Arci* — Dhūma-ketu

m. 16. *Dhiṣaṇā* — Veda-śiras, Devala, Vayuna, Manu

Table S (Tree)

Tārkṣa

m. 17. *Vinatā* — Garuḍa, Aruṇa

m. 18. *Kadru* — Serpents

m. 19. *Pataṅgī* — Flying birds

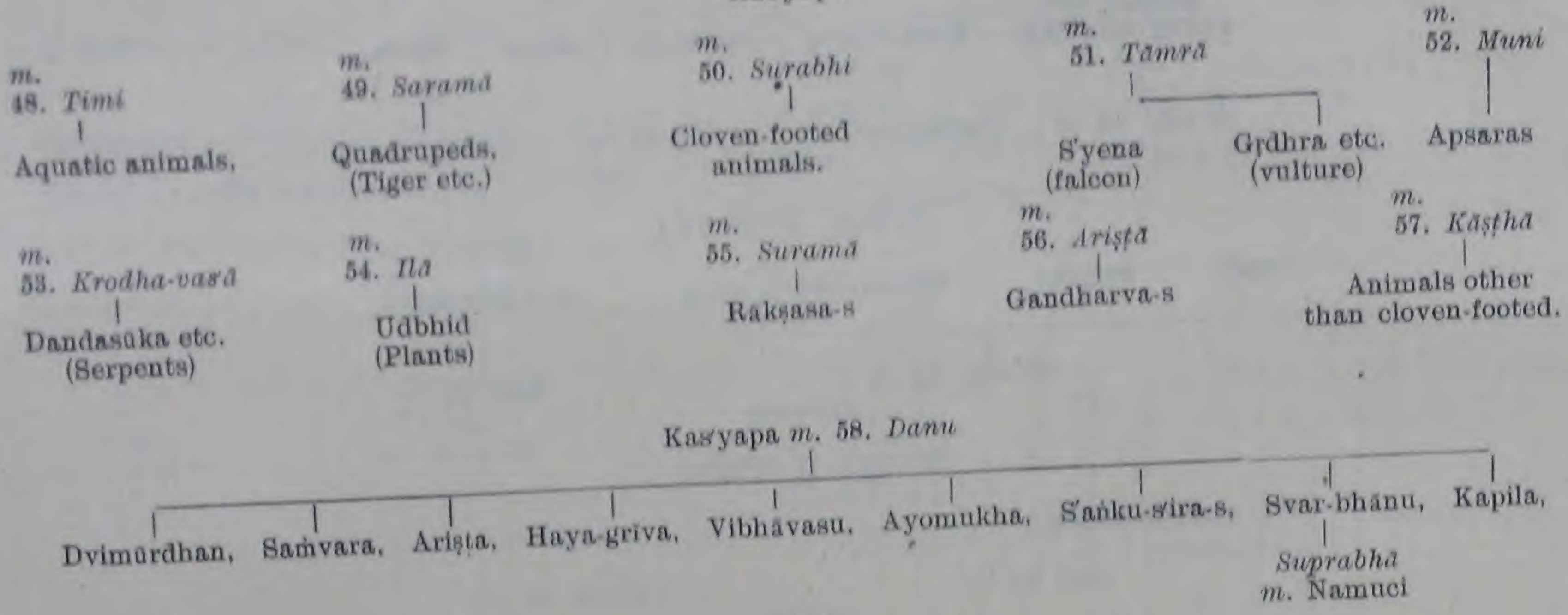
m. 20. *Yāminī* — Śalabha (Moths and locusts)

Table T (Tree)

Candra (Moon)

m. 21 to 47. Kṛttikā etc. (Stars in the lunar path on the Ecliptic.)

TABLE U (TREE)


Kaśyapa
m. 48. Timi — Aquatic animals.
m. 49. Saramā — Quadrupeds, (Tiger etc.)
m. 50. Surabhi — Cloven-footed animals.
m. 51. Tāmrā — Śyena (falcon); Gṛdhra etc. (vulture)
m. 52. Muni — Apsaras
m. 53. Krodha-vaśā — Dandaśūka etc. (Serpents)
m. 54. Ilā — Udbhid (Plants)
m. 55. Suramā — Rākṣasa-s
m. 56. Ariṣṭā — Gandharva-s
m. 57. Kāṣṭhā — Animals other than cloven-footed.
Kaśyapa m. 58. Danu
Dvimūrdhan, Saṁvara, Ariṣṭa, Haya-grīva, Vibhāvasu, Ayomukha, Śaṅku-śira-s, Svar-bhānu, Kapila,
Suprabhā m. Namuci

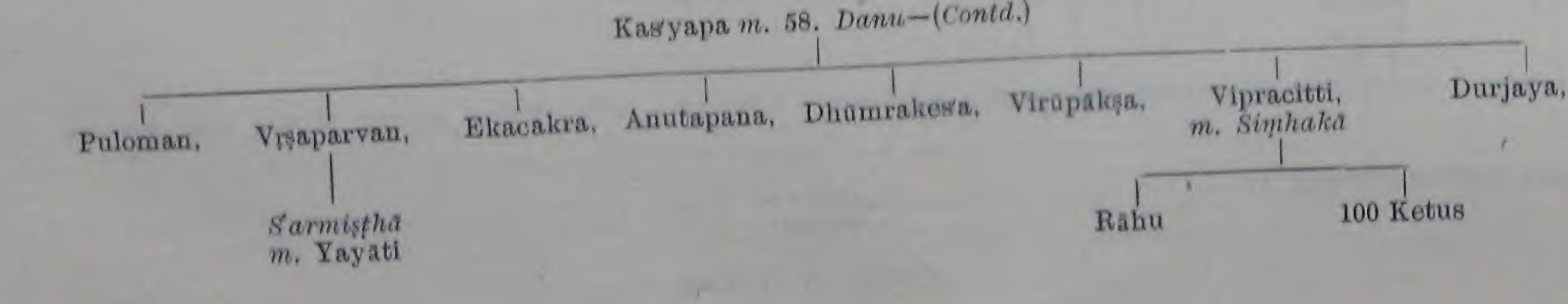

Kaśyapa m. 58. Danu—(Contd.)
Puloman, Vṛṣaparvan, Ekacakra, Anutapana, Dhūmrakeśa, Virūpākṣa, Vipracitti, Durjaya,
Śarmiṣṭhā m. Yayāti
m. Siṃhakā
Rāhu
100 Ketus

TABLE U (TREE)—(*Contd.*)

Kaśyapa *m.* 59. *Aditi*

Vivasvat

m. Saṁjñā

Śrāddhadeva Manu (The present Vaivasvata-Manu) | Yama | Yamunā | Aśvinī-kumāra-s

m. Chāyā

Śanaiś-cara, | Sāvarṇi, | *Tapati* *m.* Saṁvaraṇa

Kaśyapa *m.* 59. *Aditi*—(*Contd.*)

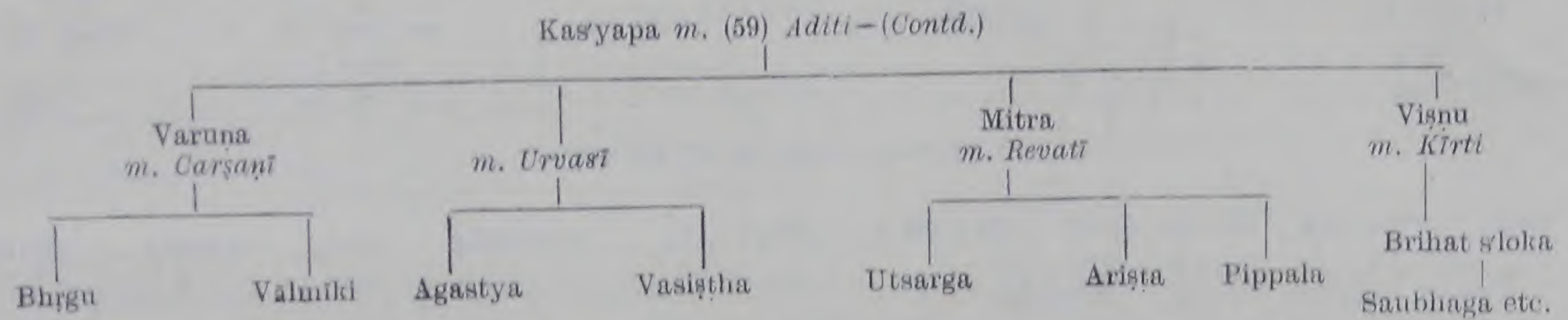
Aryaman *m. Mātṛkā* — Carṣaṇi-s | Pūṣan | Tvaṣṭṛ *m. Racanā* — Viśva-rūpa | Tvaṣṭri *m. Pṛśni* | Bhaga *m. Siddhi* — Mahiman, Vibhu, Prabhu, Āśīs

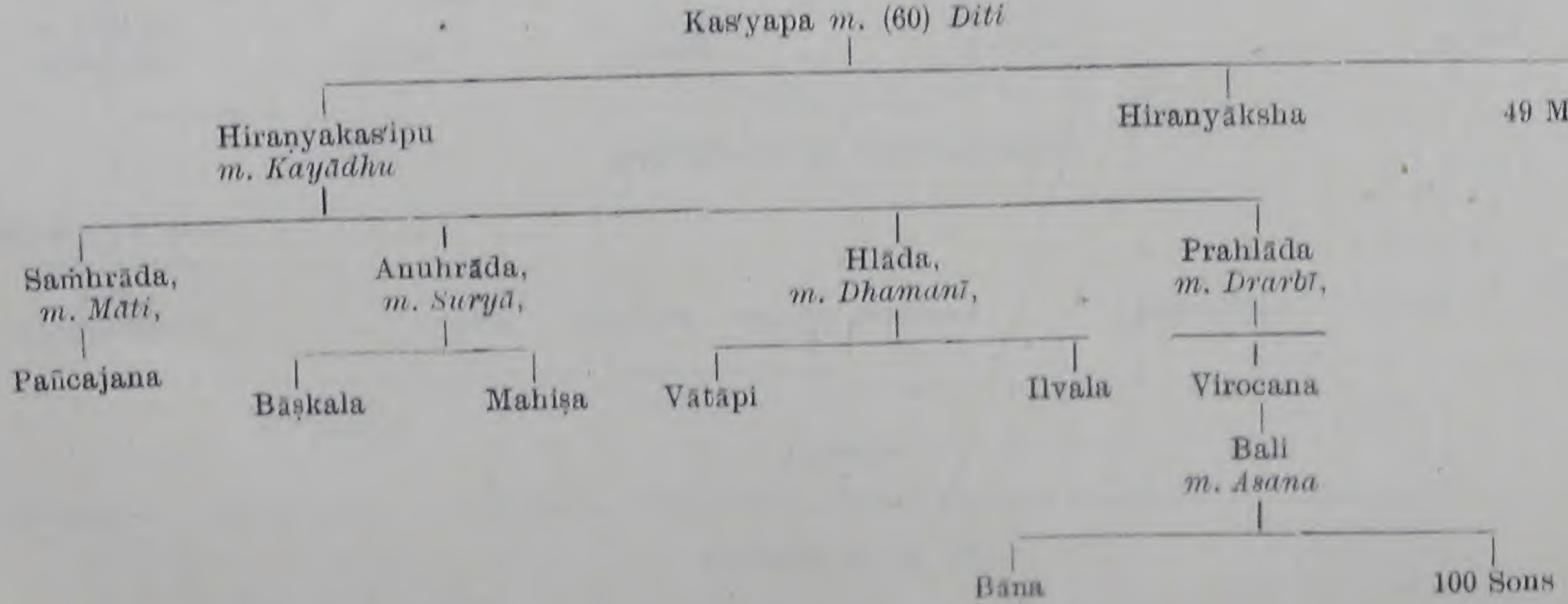
Sāvitrī, | *Vyāhṛti*, | *Trayī*, | Agni-hotra, | Paśu-yāga, | Soma-yāga, | Cātur-māsya, | Pañca-mahā-yajña

Kaśyapa *m.* 59. *Aditi*—(*Contd.*)

m. Kuhū, — Sāyam | Dhātr *m. Sinīvālī*, — Darśa | *m. Rākā*, — Prātar | *m. Anumatī*, — Pūrṇa-māsa | Vidhātṛ *m. Kriyā* — Puriṣya (Five Fires)

TABLE U (TREE)—(*Contd.*)





GENERAL REMARKS ON THE TABLES

THESE Tables must not be mistaken for human genealogies. The reader will have to carry himself in imagination to a time when there was a vast sheet of nebulous mass, when the globes and planets had not been formed, and the phenomena now known as day, night, year, month and season were still unknown.

The process known as Pralaya had absorbed the life energies of Tri-lokī, which remained latent in that intermediate plane between the higher and the lower Loka-s known as Mahar-Loka. When the creative process set in, and the ground was prepared for the manifestation of life, life energies streamed forth from the Mahar-Loka, more as types than as individuals. These types are called Prajāpati-s or the Lords of life-kingdoms. They carry back to Tri-lokī all the life energies of the previous Kalpa. At Pralaya, they draw back unto themselves all the life energies of the dying Tri-lokī, and take a lasting sleep in the archetypal plane (Mahar-Loka) to which they properly belong. The Prajāpati-s of the First Manvantara become the Ṛṣi-s of the next Manvantara-s. As the first Lords of creation bring back the life energies as well as the lost experiences of the previous Kalpa, so the Ṛṣi-s bring back the lost knowledge of each Manvantara. This is fully explained in the fourteenth Chapter of the

Eighth Skandha. The Kumāra-s are not Prajāpati-s, as they come from a Plane higher than Mahar-Loka. In the first Manvantara, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa, and Nārada are mentioned as the chief Prajāpati-s. Of these, Nārada is not strictly speaking a Prajāpati, or Lord of creation, as he took no part in the work of creation, though he is called so because he had proceeded from Mahar-Loka. Kardama, Ruci and Visva-karman are some of the other Prajāpati-s.

Of the Prajāpati-s, seven form distinct types by themselves. They preside over the seven stars, which form the constellation known as the Great Bear. They send forth their energies from the plane of the Seven Sages, and guide the course of life-evolution that takes place in Tri-lokī. The sages are relieved every Manvantara by others who take up their places. The seven sages of our Manvantara are different from the Prajāpati-s of the first Manvantara. It is by great sacrifices and by great efforts that the highest Ṛṣi-s of a Manvantara attain the position of the Seven Sages. The Sages may become Prajāpati-s and Prajāpati-s may become Kumāra-s. And men may become sages, if they follow the true path. The grades that divide men from sages or Ṛṣi-s proper are many, and human evolution proceeds on the line of those grades.

Energies of another kind proceeded from Mahar-Loka, and they are known as Deva-s and Asura-s. They work out, or rather they are intimately connected with, the tendency of life-evolution. There is a tendency in the Spiritual Jīva to acquire experience of the lower planes, through senses which they develop. The Asura-s

are connected with this tendency. There is the opposite tendency in the Jīva to get rid of the material taint and the material restriction earned in the efforts to acquire manifold experiences and to gain back the original state of purity after the acquisition of fresh spiritual treasures through their experiences of matter. The Deva-s are connected with this tendency.

These are the forms of life which then come into existence and work out their evolution in this Tri-lokī.

Life-evolution proceeds on two different lines—one of globes and the other of individuals. They are represented by the two sons of Manu—Priya-vrata and Uttāna-pāda.

In the line of Priya-vrata we find how the globes were formed in the solar system, through various cosmic fires originating from Viśva-karman, how this earth was formed, its continents and countries. The different divisions of the Bhū-Loka are presided over by different forms of intelligence, who are the sons of Priya-vrata.

In the line of Uttānapāda we find the different life-kingdoms passing through different stages of evolution.

First of all, we find a limit is put to life-existence in Tri-lokī by Dhruva. Dhruva, son of Uttāna-pāda, presides over the Polar Star. That Star forms the farthest limit of Tri-lokī. Matter is so attenuated there that it can last for one Kalpa. We are speaking of a period when infant souls merged out to commence the race of life in the present Kalpa. They were spiritual and highly spiritual too. But they were carried away by the general current of creative tendencies. They were to limit themselves in sheath after sheath, of matter so that they might acquire the experiences of Svar-Loka, of Bhuvar-Loka and

of Bhū-Loka in succession. Dhruva, the infant soul, a child only five years old, however, resisted the common temptation. He would not go down, for he had an important service to render to the Universe. Who would advise him in this noble mission but Nārada? Nārada was out of element when the creative process was in full swing, as it was a necessity of life evolution. But there were instances of exception, instances of noble souls who would not go in with the general current, but would like to remain fixed in spiritual life, and Nārada was ever at hand helping them with his advice.

Dhruva remained fixed in his early spirituality. That was a sacrifice, for he could not enrich himself with further spiritual experiences, through the senses, of the lower planes of life. But he had to keep up an abode which was to be resorted to by evolved souls in later days, souls that in due course would reach that high spiritual plane.

From that Kalpic plane and the dweller thereof we come to lower planes and their dwellers, to the divisions of time that rule the lives of individuals and of lives adapted to these divisions of time. We come from the elementals of the Svarga plane, or the Deva-s, to the elementals of the Astral or Bhuvar plane, the Pitṛ-s, Bhūta-s, Preta-s and Pisāca-s, till we reach the mineral kingdom, represented by Himālaya, the Mountain king. At this stage a turning point was reached in life-evolution, and the goddess of life-evolution became the daughter of the Mountain king. Of this we shall know more hereafter.

We know of Dakṣa, first as the son of Brahmā, the creative Prajāpati when the life-process rapidly worked

itself out in Elemental forms. Then there was no sexual procreation. Creation meant the materialisation of the Jīva. Satī, the daughter of Dakṣa, was the guiding energy of life-evolution. She became wedded to S'iva, the Lord of Bhūta-s, Pretas and Pis'āca-s who by the infusion of their Tāmasic energies could bring down Jīvas from their high spiritual planes.

When the process of materialisation was over, when the Jīva-s or Monads reached the lowest limits of materiality, the mission of Dakṣa came to an end.

Life-evolution had now to pass through the mineral, vegetable and animal stages, until at last the human stage was reached.

Satī now appeared as the daughter of the mineral king Himālaya. She gave the upward bent to life evolution and by the energy she imparted, minerals were able to shake off the rigidity and stability of gross matter, to develop the sense of touch and to become vegetable at last. In like manner the vegetable became animal, and animals at last became men.

S'iva, the husband of Bhagavatī or Durgā, as Satī was now called, is the Puruṣa of Dissolution. Bhagavatī is His Energy, Who guides the Monadic or Jīva Evolution of the Kalpa. It is the wear and tear, the process of destruction, that counteracts the cohesive strength of the particles forming mineral matter, which by its action becomes flexible and so, receptive of outside influences.

Cells by division and death become capable of the life-process in themselves. Vegetables grow by the rejection of cells, which necessitate a number of physiological processes. Death brings unto life, waste and renewal of form.

If animals exist in one and the same body, progress will be limited, and further evolution will be impossible. It is by death that we evolve.

Bhagavatī works out the evolution of life in different kingdoms till the stage of humanity is reached.

At this point Aryaman, one of the Āditya-s, comes to the help of humanity. Through his influence the sons of humanity become endowed with the power of reasoning,—the faculty of discrimination.

The sons of Aryaman are called Carṣaṇi-s. The word Carṣaṇi literally means a cultivator. Its secondary sense given in the Vedic lexicon is one endowed with the discriminative faculty. The word Carṣaṇi is used in the Vedas for man. It is the equivalent of Ārya or Āryan, the ploughman. But it is not as ploughmen or cultivators, that the Āryans had their high place in humanity, but as men endowed with the power of discrimination. And this we owe to Aryaman. This is why, though an Āditya, he is called the chief of Pitṛ-s by S'rī-Kṛṣṇa.

"I am Aryaman of the Pitṛ-s."

Bhagavad-Gītā

We have thus the first stage in life-evolution, when the spiritual Jīva had to descend from the elemental to the mineral form. Next we have the second stage, that of ascent when minerals passed through higher forms of life till the Human Kingdom was reached.

Then we have the third stage, when men became endowed with the power of discrimination.

In the exercise of the discriminative faculty men were helped by their elder brothers, the Ṛṣi-s and

Mahātman-s of every period, and by Avatāra-s who appeared from time to time.

Then the ground was prepared for further evolution. The Sacred Injunctions or the Veda-s were revealed to men to give them a sense of right and wrong, of duties and prohibitions. The Veda-s also held out to the developed sense of men the charming prospect of life in Svarga-Loka with its long and alluring enjoyments. This may be called the stage of Karma-Kāṇḍa. In following the stages of human evolution we have come down to the Vaivasvata-Manvantara.

Side by side with the efforts made to raise humanity in the scale of evolution, sin was accumulating in the great Atlantean continent which spread over the whole of what we now know as the Bay of Bengal. The Atlanteans had acquired a mastery over the five forces of nature, which they used for selfish purposes against the cause and current of evolution.

Then there was a great revolution in Nature. The great Atlantean Continent went down with its load of sins. The sons of Sagara, the Atlantean king, became buried under the great ocean, which overtook the doomed continent, and to this day the sea is called in India, "Sāgara" or "dug by Sagara's sons."

There was a corresponding upheaval in the Himālaya-s, and the sacred river Gaṅgā streamed forth from their sides, inaugurating the spiritual regeneration of the Universe. Much of what we now know as India must have been raised up at the time, and on its sacred soil appeared the great Avatāra Rama, Who put an end to the disorganising, chaos-loving sons of Laṅkā. The people of Laṅkā were called Rākṣasa-s as they were working

towards the destruction of all order, all progress in the Universe, and rendered everything topsy-turvy in Nature.

Now it was time for S'rī-Kṛṣṇa to appear, the greatest of all Avatāra-s in our Kalpa, Who gave the last impetus to the progress of humanity. He-wedded Himself with all the principles that enter into the constitution of man, so that man may come up to Him. He taught the basic unity of all beings, and laid down the path of Service and Devotion. He established the reign of spiritual life, and ever since His lotus-feet sanctified the soil of India, the Scriptures only re-iterate His teachings, and they all sing His glory for ever and ever. We shall find in its true place the Service done by Lord S'rī-Kṛṣṇa, and how by His Avatāraship humanity has made one more advance in the scale of human evolution. When the Lord appeared, Bhagavatī made her appearance too as the daughter of Nanda. It is with Her energy that S'rī-Kṛṣṇa performed the mission of His Avatāraship.

This is a bare outline of what the Tables teach us. We shall consider them each in its own place. We shall find a detailed account as to how the Universe is preserved. We shall hear of great Ṛṣi-s, of many Avatāra-s, of the part played by Deva-s and Asura-s. We shall see how the Monads pass through different stages of evolution, till the idea of perfect humanity is presented by Lord S'rī-Kṛṣṇa.

The Tables sometimes speak of Life-Kingdoms, sometimes of human races, sometimes of types and principles, and sometimes of individuals. Sometimes, the names used, convey a good deal of hidden meaning, sometimes they are used at random.

In the line of Priya-vrata, we find how globes are formed, how continents and countries appear. The solidification of the earth is indicated by the muteness of Bharata. Bhārata-varṣa or India is called the first born of all countries, and other lands are enjoined to follow and to obey their eldest brother.

Table A (Tree)

Sk. IV. Ch. 1

The names of the first table have been considered before.

Table B (Tree)

Sk. IV. Ch. 1

Ruci and Ākūti both mean Wish, Desire. Yajña is sacrifice. Dakṣiṇā means ordinarily the gift made to a Brāhmaṇa for officiating at a ceremony. It is also the gift made for the performance of a Vedic sacrifice. No Vedic sacrifice is complete without the Dakṣiṇā to the officiating priest. Dakṣiṇā was married to Yajña, for they are inseparable. Possibly Yajña has reference to the elemental or Devic character of life-forms in the first Manvantara. That also explains why there was no Indra separate from the Avatāra of the Manvantara.

The first Manvantara was one of pravṛtti or Descent. Spirit could descend into matter only with the help of Desire. Desire, is the father of Kāma—Kāma is the characteristic of Vedic Yajña. Yajña therefore guided

the First Manvantara. He was the Avatāra of Viṣṇu as well as the Indra of the Deva-s.

The sons of Yajña were the Deva-s of the First Manvantara. The Bhāgavata-Purāṇa calls them Suṣita or Bliss-gods. The Viṣṇu-Purāna calls them Yāma-Deva-s. The Manvantara-Deva-s have for their mission the carrying out of the cyclic work of the Manvantara.

TABLE C (TREE)

Sk. IV. Ch. 1

Marīci means literally a ray of light. The word is frequently applied to the sun's ray. As the sun's ray breaks up into its component colours, so the line of Marīci broke up into the life-kingdoms. Kalā means a digit of the moon. Kasyapa was the son of Marīci and Kalā. He married the 13 daughters of Dakṣa, in the line of Uttānapāda. By his wives, Kasyapa was the father of Sura-s and Asura-s, of elementals, vegetables, animals and men. He is directly connected with the Monads. Marīci and Kalā have a special significance in reference to Jīvic evolution. Does the pair symbolise the sun's ray reflected on the Moon or the Ātmic ray reflected on Buddhi? Any how Marīci and Kalā imply the divine ray in the Jīva-s or Ātma-Buddhi.

The Monads of individuals are limited by the shells or bodies of Kasyapa's line. (The word Kasyapa means primarily bed, seat). They come through Pūrṇimā, daughter of Marīci. The sons of Pūrṇimā are Viraja and Visvaga.

Viraja is free from Rajas. Visvaga means one who goes all over the Universe. Viraja and Visvaga are Universal aspects of Jīvic Intelligence.

(Viraja is the father of Vairājas). Deva-kulyā is the daughter of Pūrṇimā. She flowed from the washings of the feet of Viṣṇu and became the divine river Gaṅgā.

Table D (Tree)

Sk. IV. Ch. 1

Atri=*a* (not) + *tri* (three). Not three, but three in one. Anasūyā=*na* (not) + *asūyā* (envy, intolerance, jealousy).

Atri made severe Tapas for one hundred years for a son like unto the Lord of the Universe. The ascetic fire at last broke forth from his head and instantly Brahmā, Viṣṇu and S'iva appeared before him.

"Lords!" said Atri, "I had only one of you in my mind, but you have all Three come to me!"

The Trinity replied: "We are three in one. You shall have three sons, one after each of us."

Anasūyā begot Soma or the Moon after Brahmā. Datta or Dattātreya after Viṣṇu and Durvāsas after S'iva,

[The Moon is thus a sort of Brahmā or creator to the present Kalpa.]

Atri represents the Creative, the Preservative and the Destructive Intelligences in the individual, all united to carry out the complex processes of evolution.

The Bṛhad-Āranyaka-Upaniṣad certainly refers to one of his aspects in the following passage:

"Speech is Attri; for by speech food is consumed; for Attri is verily derived from the root Ad (to eat, consume); he is the consumer of all[1]."

[1] Brh. 2-2-4.

TABLE E (TREE)

"Where was he, who thus established us? He is within the mouth; hence is Ayāsya. He is Āṅgirasa, because he is the essence of the members[1]."

Commenting on this passage S'aṁkarācārya says: "Life is also called Āṅgirasa, the essence of causes and effects. Āṅgirasa is a compound word of Aṅga and Rasa—Aṅga meaning members, causes, and effects, and Rasa essence, substance; the whole meaning therefore is the substance, upon which causes and effects depend—It is the essence of every thing, because unless it were present, all would become without effect."

"He who abides in the mouth is Āṅgirasa, for he is the essence (Rasa) of the members (Aṅga). Life is the essence of the members. . . This is also Bṛhaspati. Speech is Bṛhatī. Life is the preserver (*pati*) of Bṛhatī, therefore it is Bṛhaspati[2]."

Bṛhaspati or the presiding deity of the planet Jupiter is called Āṅgirasa i.e. the son of Aṅgiras. The wife of Aṅgiras is, according to the Bhāgavata-Purāṇa, S'raddhā or Faith, and, according to Viṣṇu-Purāṇa, Smṛti or Memory. The latter is a more suggestive name. Bṛhaspati or Jupiter is the essence of all beings and of the Universe and is connected with the memory of the past.

Āṅgiraṣa is the Ṛsi of the 9th Maṇḍala of the Ṛg-Veda. The Mantra-s of that Maṇḍala are composed in the Bṛhatī or big Metre. This accounts for the name Bṛhaspati (Brihatī+pati).

[1] Bṛh., I-3-8.

[2] Bṛh., I-3-19 and 20.

Bṛhaspati or Jupiter, as the guide of the Devā-s, has to play a most important part in bringing about the life-evolution of the present Kalpa according to the records of the past and the essence or Rasa of all beings. The Āraṇyaka therefore calls him life itself.

Utathya, another son of Aṅgiras, is *u+tathya*. *U* is an interjection, used as an expletive — *Tathya* means reality, truth — Utathya is said to be an incarnation of Viṣṇu. Both the brothers are said to have distinguished themselves in the Second Manvantara. *Sinīvālī* is the day preceding that of new moon or that day on which the moon rises with a scarcely visible crescent. *Kuhū* is new-moon day when the moon is altogether invisible.

Rākā is the full-moon day.

Anumati is the 15th day of the moon's age on which she rises one digit less than full.

The full moon and new moon days have thus a mysterious connection with the essence of all beings. On those days the herbs have their medicinal properties in full and even men have mysterious potencies, which have formed the subject of occult study.

Table F (Tree)

Pulastya = Pula+Stya.

Pula is large, wide. It also means a thrill of joy or fear.

Stya is he who collects, is connected with, remains in. Agastya = Aga+Stya.

Aga is mountain, unable to walk, fixed.

According to the Pauraṇika legend, the Vindhya mountain began to rise higher and higher so as to obstruct

the path of the sun and moon. The gods being alarmed sought the aid of Agastya who was the teacher of Vindhya. The Ṛṣi approached the mountain and asked it to bend down and give him an easy passage to the south and to retain the same position till his return. Vindhya obeyed the order of his teacher, but Agastya never returned from the South and Vindhya never attained the height of Meru.

According to the Bhāgavata-Purāṇa, Agastya is the digestive fire of the stomach.

Visravas=Vi (signifying intensity) + S'ravas (ear).

Kubera is literally deformed. He is the god of riches and Regent of the North. He is the king of the Yakṣa-s and Kiṁnara-s and a friend of Rudra. His abode is Kailāsa. He represented as having three legs, only eight teeth and a yellow mark in place of one eye.

Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa are Rākṣasa-s made famous by the Rāmāyaṇa.

Rāvaṇa is one who makes a loud noise. The Rākṣasa-s reached the height of their power in his time. The Yakṣa-s, before his time, had occupied Laṅkā or Atlantis under Kubera, but Rāvaṇa propitiated S'iva by his *loud* hymns, and acquired easy mastery over his kindred elementals. He ousted the Yakṣa-s from Laṅkā and made it his own capital. Rāvaṇa also contolled the higher Deva-s of Tri-lokī.

Kumbha-karṇa=Kumbha (pitcher)+Karṇa (ear). This pitcher-eared brother of Rāvaṇa is said to have devoured thousands of beings including sages and heavenly nymphs. He slept for six months at a time. He was ultimately slain by Rāma.

Vibhīṣaṇa, meaning the Terrible, left his brother Rāvaṇa and joined Rāma. After the death of Rāvaṇa, Rāma installed him on the throne of Laṅkā. He is said to be still living.

The Rākṣasa-s are said to have possessed Kāma-Rūpa *i.e.*, they could assume any form at will.

In the line of Pulastya we have this strange combination—the digestive fire of stomach, ears, Yakṣa-s and lastly the Râkṣasa-s who could change their bodies at will. Altogether we may say, Pulastya is intelligence which governs animal passions and Kāma.

Table G (Tree)

Pulaha=Pula+ha. *Ha* is one who gives up.
Gati is motion.
Karma-S'reṣṭha is one most skilled in karman or work.
Varīyas is excellent, preferable.
Sahiṣṇu is patient, enduring.

Pulaha seems to be the higher aspect of Kāma—the impulses pure and simple, apart from their Kāmic generator, or perhaps Pulaha may represent Prāṇic activity.

Table H (Tree)

Kratu is Vedic sacrifice, intelligence, power, ability.
Kriyā is action.

Vāla-khilya-s—are a class of Ṛṣi-s 60,000 in number, of the size of the thumb, and are said to precede the sun's chariot. The word literally implies stunted in growth like infants. These Ṛṣi-s are said to burn

brightly with the spiritual fire of asceticism. The number 60,000 is significant. It indicates a correspondence.

Perhaps the Ṛṣi-s represent the sense-perceptions which are guided by the Adhi-Deva-s who have their abode in the heart of the sun. The Vāla-khilya Ṛṣi-s are therefore said to accompany the sun's chariot. Their connection with Vedic sacrifices is also intelligible, as they are generally directed to the Adhi-Deva-s.

Table I (Tree)

Vasiṣṭha is the Controller. He is the spiritual teacher of the Kings of the Solar Race and represents spiritual Intelligence or Higher Manas. He is the controller of the senses and the lower mind.

Ūrjā is Energy. She is also called *Arundhatī*.

Table J (Tree)

Atharvan—The Veda called by that name.

Dadhyaṅ or *Dadhīci*—The name of a Ṛṣi who accepted death in order to serve the Deva-s. Viśva-karman forged the thunderbolt with his bones and Indra defeated Vṛtra, the Asura King, with that weapon.

The line of Atharvan represents self-sacrifice for universal good as well as magic or occult wisdom.

Table K (Tree)

Bhṛgu—is the Dweller of Mahar-Loka, or the Archetypal plane. Upon the Pralaya of Tri-lokī the

essence of that triple plane and its Karman become embedded in Mahar-Loka. The creative process sets in again in strict conformity to the Karman of the past.

Bhṛgu is therefore father of :

Dhātṛ—or Universal Karman,

Vidhātṛ—or Individual Karman, and

S'rī or *Lakṣmī*—the wife of Viṣṇu, the Energy of Preservation.

Āyati—or potency is the wife of Dhātṛ. Mṛkaṇḍa and Mārkaṇḍeya are in this line.

Niyati—or fate, is the wife of Vidhātṛ. Prāṇa and Veda-siras are in this line.

Kavi—is another son of Bhṛgu and *Usanas* or *S'ukra* is Kavi's son. But according to some authorities Kavi is the same as Usanas. It is a matter for reflection how S'ukra or the presiding Ṛṣi of the planet Venus is connected with Mahar-Loka or the trans-personal plane. Mahar-Loka is the first approach to universality and therefore may correspond to Higher Manas. However that may be, Venus corresponds to the first plane of universality.

The consideration of Tables C to K has proved to be interesting. But readers are requested to remember that this is a mere study by an inquiring student and they are left to think for themselves. I might have dwelt at some length on this portion of the subject, but that would be going beyond the scope of the present work.

Briefly speaking then,

Marīci—is Monadic ray or Ātma-Buddhi,

Atri—is the adjustment of the creative, preservative and destructive tendencies in a Jīva,

Aṅgiras—is the Essence of Creation, the auric repository of the Jīva,

Pulastya—is Kāmic Intelligence,

Pulaha—is higher Kāmic Intelligence, or it may be Prāṇic also,

Kratu—is lower Mānasic Intelligence,

Vasiṣṭha—is Higher Mānasic Intelligence.

Table L (Tree)

Dakṣa—is the Able.

Prasūti—is the Mother, the Procreative Energy. During the first Manvantara, Dakṣa had nothing to do with sexual procreation. He was the father of 16 primal energies. These energies were wedded to Dharma, Agni, the Pitṛs and S'iva—13 to Dharma and one to each of the others.

Dharma—is that which binds creation. Man and man, man and animal, animal and animal, all forms of creation are kept together by Dharma. The binding forces of creation are the wives of Dharma.

S'raddhā or Faith is the first wife of Dharma. Her son is *Satya* or Truth.

Maitrī or Friendliness is the second wife. Her son is *Prasāda* or complacence.

Dayā or compassion is the third wife. Her son is *Abhaya* or Freedom from fear.

S'ānti or Peace is the fourth wife. Her son is *S'āman* or Tranquillity.

The fifth wife is *Tuṣṭi* or contentment. Her son is *Harṣa* or joy.

The sixth wife is *Puṣṭi* or Fulness. Her son is *Garva* or Pride.

The seventh wife is *Kriyā*. Her son is *Yoga*.

The eighth wife is *Unnati* or Advancement. Her son is *Darpa* or Vanity.

The ninth wife is *Buddhi*. Her son is *Artha*.

The tenth wife is *Medhā* or Intellect. Her son is *Smṛti* or Memory.

The eleventh wife is *Titikṣā* or Forbearance. Her son is *Kṣema* or Well-being.

The twelfth wife is *Lajjā* or Shame. Her son is *Vinaya* or Modesty.

The thirteenth and last wife of Dharma is *Mūrti* or Form. Her sons are Nara and Nārāyaṇa, *i.e.* Humanity and Divinity. The Human Form constitutes a Duality. It is in this dual form that S'rī-Kṛṣṇa incarnated Himself.

From Dharma we pass to Agni.

[Agni is used in many senses. It means the channel of communication between different kingdoms in nature, specially between Man and Deva, as also a vehicle of consciousness, and sometimes consciousness itself. It also means the Rūpa or form-giving principle in the Universe. It is frequently used in the Purāṇa-s in the last sense.]

Agni was wedded to *Svāhā*, the 14th daughter of Dakṣa. His three sons are *Pāvaka* or the Purifier, *Pavmāna* or that which is being purified and *S'uci* or Pure. They have 45 sons who with their fathers and grandfather form the Forty-nine Fires. They are separately mentioned in the Vedic Sacrifices in honour of Agni.

Svadhā is the 15th daughter of Dakṣa. She was married to the Pitṛ-s. Agniṣvātta, Barhiṣad, Somapa and Ajyapa are the names of the Pitṛs. They are with fire (Sāgni) or without fire (Niragni). Svadhā bore two

daughters to the Pitṛ-s, *Vayunā* and *Dhāriṇi*. Both of them were well-versed in the Supreme Wisdom.

[*Vayunā* is knowledge, wisdom, faculty of perception. *Dhāriṇi* means that which bears, holds, carries, supports. Sometimes the word is used to mean the earth.

This two-fold classification means that some of the Pitṛ-s give the *body*, which is the receptacle or carrier, with its sub-divisions, and others give knowledge, wisdom and the faculties of perception].

Satī is the last daughter of Dakṣa. She was wedded to Śiva. We shall specially notice her in the succeeding chapter.

THE QUARREL BETWEEN S'IVA AND DAKṢA

Sk. IV. Ch. 2

Of old the Praja-pati-s performed a Yajña, and the Deva-s and Ṛṣi-s all graced the occasion with their presence. Prajā-pati Dakṣa entered the assembly, when all stood up to receive him, except Brahmā and S'iva. Dakṣa saluted his father Brahmā and with His permission took a seat. But he was so mortified by the conduct of S'iva that he could not contain himself, and indignantly broke forth thus: "O you, Ṛṣi-s, Deva-s and Agni! Witness this disgraceful conduct of S'iva—my own son-in-law, rather my disciple. This senseless being would not do so much as rise up and receive me. He has no sense of respect and dis-respect, of purity and impurity. He is mindless of all injunctions and observances. Do you know, what he does? He roves like a mad man in the crematories, with his host of Bhūta-s, Preta-s and Pisāca-s, sometimes laughing, sometimes weeping, his body covered over with the ashes of dead bodies, their bones serving for his ornaments. His name is S'iva (auspicious). But he is really A-S'iva (inauspicious). He is fond of intoxication, and his companions are the impure and senseless Bhūta-s. Oh! that I have given my daughter Satī in marriage to him. That was simply in obedience to the orders of Brahmā."

S'iva remained unmoved. Dakṣa went on abusing Him and at last he cursed S'iva saying "This vilest of Deva-s shall not participate in the sacrificial offerings to Indra, Upendra and others." He then left the place in a rage.

Nandīsvara, the chief attendant of S'iva, could not bear the gross and wanton insult done to his master. He retorted in angry tones to the unkind words of Dakṣa and the approbation of some of the councillors. "S'iva bears malice to none. It is Dakṣa who sees differences, where there are none. Ignorant people follow him and blame S'iva. The Veda-s deal with transitory objects. Worldly attachments receive an impetus from the Karma-Kāṇḍa of the Veda-s and they beget vices and evil deeds. This Dakṣa looks upon the body as the soul. He shall be as fond of women as a beast and his face shall be that of an Ajā (goat). Verily he deserves this, as he looks upon Aviydā as Tattva-vidyā. He publicly insults S'iva. The Brāhmaṇa-s who follow him shall go through the repeated course of births and deaths and shall resort to the apparently pleasing Karma-Kāṇḍa of the Veda-s. These Brāhmaṇa-s shall have no scruples to eat anything and they shall make a profession of their learning, their Tapas and their austerities (Vrata). They shall consider their riches, their body and their Indriya-s as all in all. They shall beg about from door to door."

Bhṛgu, the leader of the Brāhmaṇa-s, thus returned the curses of Nandin on the followers of S'iva: "Those that will follow S'iva, shall be disregardful of the Sat-(real) S'āstra-s and shall be irreligious. With braids of hair on their heads, and ashes and bones round their bodies, they shall frequent places where wine is indulged in. The

Veda-s have at all times laid down the approved path. The Ṛṣi-s of old followed their injunctions and Nārāyaṇa is at their very root. Those that forget all this shall only attain the Tāmasic S'iva, the Lord of Bhūta-s and Pisāca-s."

S'iva with his followers then left the place. The Prajāpati-s performed the Yajña for 1,000 years.

Sometime after, Brahmā made Dakṣa the head of the prajāpati-s, and consequently his pride knew no bounds. He commenced a sacrifice called Bṛhas-pati-Yajña and to it he invited all except S'iva and his own daughter Satī. Satī heard of the grand preparations made by her father and became impatient to witness the Yajña herself. S'iva at last yielded to her expostulations much against His own will. She left for Dakṣa's house accompanied by the attendants of S'iva. At last she reached her father's house and went to the place of sacrifice. But her father would not receive her. She did not find any offering to S'iva. She could easily make out that Dakṣa had disregarded her husband. No attention was ever paid to her. She grew furious with rage and addressing her father said: "With S'iva, all are equal. He has enmity to none. Who else but thee could be envious of his virtues? Thou hast attributed evil things to S'iva. But do not the Deva-s know all that and knowingly worship Him? If the devoted wife cannot kill her husband's calumniators, she must leave the place with ears closed with her hands. But if she is strong enough, she must in the first place sever the tongue of the calumniator from his body by force and then put an end to herself. Thou art the calumniator of S'iva. This my body is from thee, so I shall not keep it any

longer. If prohibited food is taken, the best thing is to throw it out. True, there are the two Paths of Inclination (Pravṛtti) and of Renunciation (Nivṛtti). But one cannot adopt both the Paths at one and the same time. What action is there for S'iva? He is Brahman Himself. Thou speâkest of His ashes and bones. But hast thou any idea of His Yogic powers, in comparison with which thy powers as a performer of Vedic sacrifices are nothing? But there is no use of further wrangling with thee. I am ashamed of this body which is derived from thee. The sooner I get rid of it the better."

So saying Satī gave up her body, and immediately there was a great uproar. Her attendants made ready for an attack, when Bhṛgu, who acted as Adhvaryu, invoked the Ṛbhu-s. They appeared and beat the attendants of S'iva, who ran away on all sides.

Nārada informed S'iva of what had happened. S'iva bit His lips in anger and tore up a Jaṭā (matted hairtuft) from his head. The Jaṭā glowed with electric fire.

He threw it down on the earth and the terrible Vīra-bhadra sprang from it. His tall body reached the high heavens. He was dark as the clouds. He had one thousand hands, three eyes burning like the sun, teeth terrible to look at, and tufts of hair bright as fire. He had a garland of human skulls round his neck and there were various weapons in his hands.

"What are thy behests, O Lord?" exclaimed Vīra-bhadra. "Thou art clever in fight, child, thou hast nothing to fear from the Brāhmaṇa-s, for verily thou art part of myself. Go forth at the head of my army. Put an end to Dakṣa and his Yajña." Such

was the command of S'iva. Vīra-bhadra rushed forth with trident in hand, and the attendants of S'iva followed him with enthusiasm and noise. The priests, the Brāhmaṇa-s and their wives present at Dakṣa's sacrifice saw a huge dust storm, as it were, coming from the north. "Can it be the hurricane"? thought they, "but the wind is not strong. Can this be the march of robbers? But King Prācīna-barhis is still alive. In his reign there is no fear from robbers. No one is driving cattle away. What can be the cause of this approaching volume of dust"? The attendants of S'iva arrived in no time. Some of them were brown coloured, some yellow. Some had their belly, some their face, like Makara. They broke the implements of sacrifice and scattered them around. They pulled down the buildings and put out the fires. They made all sorts of sacrilege, ran after the Ṛṣi-s and Deva-s and frightened the women. Maṇiman caught hold of Bhṛgu and tied him up. Vīra-bhadra captured Dakṣa; Caṇḍeśa captured Sūrya and Nandīśvara captured Bhaga. Seeing this, the other Brāhmaṇa-s and Deva-s took to flight, but they were grievously hurt by the stones cast at them by the followers of S'iva. Vīra-bhadra began to uproot the beard of Bhṛgu, for while scoffing at S'iva he made his beard prominent. Nandīśvara pulled out the two eye-balls of Bhaga, for he had encouraged Dakṣa by side glances. Vīra-bhadra did not also spare Pūṣan, and pulled out all his teeth. Pūṣan had showed his teeth while smiling in approval of Dakṣa's abuses. But the crowning act of Vīra-bhadra was still to come. He sprang upon Dakṣa and made several attempts to cut off his head. But the head resisted all his strokes. Wonder-struck, he took at last the weapons

of sacrifice and easily severed the head of Dakṣa even as it were the head of a beast of sacrifice. Loud were the lamentations at the place of sacrifice when Vīra-bhadra with his followers left it for Kailāsa.

The Deva-s after this signal defeat went to Brahmā. Brahmā and Viṣṇu knew what was to happen at Dakṣa's sacrifice, so they had kept themselves aloof. When the Deva-s had related their mishap, Brahmā explained to them that they had done wrong in not allowing S'iva to participate in the Yajña offering. There was no help now but to appease the Astral Lord, Who could destroy the Universe at His will. So saying Brahmā himself went with the Deva-s to Kailāsa, the abode of S'iva. He found there higher beings than men perfected by birth, herbs, Tapās, Mantra or Yoga and Yakṣa-s, Kiṁnara-s, Gandharva-s and Apsaras-es. The river Nandā (Gāṅgā) traced its course round Kailāsa. High up on the mount was the abode called Alakā and the garden called Saugandhika (sweet-scented). On two sides of Alakā were the two rivers Nandā and Alakanandā, sanctified by the dust of Viṣṇu's feet. Alakā is the abode of Kubera, the Yakṣa king. The Kiṁnara-s occupied the Saugandhika garden. Near it was a large banian tree (Vaṭa) 800 miles (100 Yojanas) high, the branches spreading over 600 miles. Below that tree, the Deva-s found S'iva in deep meditation for the good of the Universe. Brahmā asked Him to pardon Dakṣa and his followers who had slighted Him by with-holding Yajña-offerings. "Through thy favour let the Yajña be completed now. Let Dakṣa get back his life. Let the eyes of Bhaga-Deva, the head of Bhṛgu, the teeth of Pūṣan, be restored. Let the Deva-s and the sacrificial Ṛṣi-s be relieved of all pain in their

broken limbs. Since now, the remnants of Yajña-offerings are all Thine. Take Thy offerings, and let the sacrifice be completed this day."

S'iva replied with a smile thus: "Dakṣa is a mere child. I do not even think of him as an offender. But I have to set right those that are led astray by Māyā. Dakṣa's head is burnt up. So let him have the head of a goat. Bhaga-Deva shall find his Yajña offerings through the eyes of Mitra. Pūṣan shall have *piṣta* (crushed or ground-up things) for his offerings. In company with other Deva-s, however, he shall have the use of the sacrificer's teeth. Let the broken limbs of the Deva-s be rehabilitated. But those that have lost their limbs shall use the arms of Aśvinī-kumāra-s and the hands of Pūṣan. So let it be with the Ṛṣi-s too. Bhṛgu shall have the beard of a goat."

The Deva-s thanked S'iva for His great kindness and invited Him to the sacrifice. Brahmā accompanied S'iva. Dakṣa regained life and looked on S'iva with reverence. He acquired wisdom and became purified in mind. The sacrifice was duly performed. Dakṣa sat in meditation and, lo! Viṣṇu appeared on the back of Garuḍa.

All rose up and saluted Him. Spontaneous prayers broke forth from one and all. Viṣṇu participated in the Yajña-offerings. Addressing Dakṣa He said: "Only ignorant people see the difference between Me and S'iva. S'iva, Brahmā and I are Three in One. For the creation, preservation and dissolution of the Universe, We assume three different names. We, as the triune Ātman, pervade all beings. Wise men therefore look upon all others as their own selves."

Such is the story of Satī's death. She took birth again as the daughter of Himālaya and became wedded to S'iva once more—the union with Him this time was permanent.

Thoughts on the Above

[Brahmā, Viṣṇu and S'iva are the three aspects of the Second Puruṣa.

Brahmā brings into manifestation the Prajāpati-s, and the Prajāpati-s bring into manifestation the individuals and life forms. The other Prajāpati-s mostly represent the principles that enter into the constitution of life-forms, while Dakṣa represents the combination of principles forming a life unit.

Dakṣa had sixteen daughters—thirteen he gave in marriage to Dharma, one to Agni, one to the Pitṛ-s and one to S'iva.

Agni or the god of Fire is the Rūpa or form-giving Deva. Fire is used in sacrifice, because it changes the forms of things offered and makes them acceptable to the gods by the change.

If Agni represents Rūpa-Devas or Deva-s with forms, Dharma might represent Arūpa-Deva-s or Deva-s without forms.

The Pitṛ-s, of whom four classes are only mentioned (Agniṣvātta-s, Barhiṣad-s, Saumya-s and Ājyapa-s), are also divided into two classes,—one with fire and the other without fire.

The attendants of S'iva were dwellers of the astral or Bhuvar plane.

For the sake of convenient reference we shall call the dwellers of Svarga-Loka Deva-s and the dwellers

of Bhuvar-Loka, Astrals. The different classes of Deva-s and Astrals are described in the 20th chapter of the 4th Skandha. The Deva-s and Astrals were brought into manifestation by Dakṣa, whose position in creation was next to that of Brahmā. Therefore all stood up to receive him at the sacrifice except Brahmā.

S'iva first appeared as Kumāra Nīla-lohita or Rudra. And all beings thereafter got the potentiality of dissolution, phenomenal change, death and decay. But in the first stage of the life-process, phenomenal change, decay or dissolution was not in requisition, as Monads went on in their downward journey, not by dissolution, but by evolution. They remained what they were, and they acquired in addition a more material form. As the material form became prominent the Deva-form and the astral-form became suppressed.

Consciousness in Deva-form manifests itself as mind, in the astral-form as animal desire and sense perception. In the mineral form it can hardly show itself.

S'iva works out the decay and dissolution of mineral matter, so that the astral element may once more assert itself and there may be sense perception in the mineral metomorphosed into the vegetable. The process is carried further in the animal kingdom, and the animals get a constitution in which Kāma or animal desire can manifest itself. The animals evolve themselves by death and rebirth. Death frees them from the trammels of one set of experience, and carries them onwards till the human body is reached.

The work of dissolution proceeds in various ways. Our sleep is partial dissolution. It is brought on by the astral attendants of S'iva.

Dissolution is caused by Tamas. Tamas begets inaction, and inaction causes death and decay. There is no phenomenal change without dissolution, death or decay.

There are so many material tendencies in us that they require rejection (or control?) S'iva gives us the power of rejection, as Viṣṇu, the power of preservation—preservation of all that is good in us. Death makes the man where moral teachings fail.

The Consort of S'iva is the Energy through Whom He guides the life-processes of Monads or Jīva-s. In the first stage of the life-process She is called Satī or the Lasting. For the body of the Jiva was lasting during the period of evolution. But Her mission was to act on the Monad itself, to cause the material tendency in it by means of Tamas.

In the second stage, She is the Energy of dissolution, death and phenomenal change. In the third stage, she is over and above that, the Energy of rejection or subdual (of all that is evil in us). She is the kind mother, who has been nourishing all Jīva-s in their course of evolution.

When the Mineral form was reached by the primal elemental Jīva, the creative process had done its work and the process of dissolution was to assert itself. There was to be a revolution in the life process. Satī gave up her own nature and became re-born in another character in the Mineral Kingdom. The creative process was materially changed. Dakṣa lost his original head and he acquired the head of a goat. The goat symbolises sexual connection. All this happened during the reign of Prācīna-barhis. The Pracetas brothers were his sons. Dakṣa reappeared as the son of the Pracetas brothers.

The Āditya-s or gods of preservation who formed Dakṣa were Pūṣan and Bhaga. They were the preserving deities of the first stage of the life-process. When the next stage came in, they lost their activity. This explains the breaking of the teeth and the uprooting of the eyes of two of the Āditya-s. The subjoined Table of correspondences taken from the 11th Chapter of the Twelfth Skandha shows that Pūṣan and Bhaga correspond to the months of Pauṣa (December) and Māgha (January) when the rays of the sun are the least powerful. These Āditya-s preserve Jīva-s in their downward course. Pūṣan was a favourite god of the Āryan shepherds.] (See page 122.)

Table M (Tree)

There is not much to detain us in this Table. It will be enough if readers will please note the meanings of the names used.

Table N (Tree)

We must divide this Table into the following heads: I. The story of Dhurva, II. The story of Pṛthu, III. The story of Prācīna-barhis, IV. The allegory of Purañ-jana, and V. The story of the Prācetasa-s.

No.	Month	Aditya	Ṛṣi	Yakṣa	Rākṣas	Nāga	Gandharava	Apsaras
1	Caitra	Dhātṛ	Pulastya	Rathavṛt	Heti	Vāsuki	Tumburu	Kratusthalī
2	Vaiśākha	Aryman	Pulaha	Arthaujas	Praheti	Kacnīra	Nārada	Puñjikasthalī
3	Jyeṣṭha	Mitra	Atri	Rathasvana	Paurueṣeya	Takṣaka	Hāhā	Menaka
4	Āsāḍha	Varuṇa	Vasiṣṭha	Citrasvana	Sahajanya	Śukra	Hūhū	Rambhā (Sahajanyā)
5	Śravaṇa	Indra	Aṅgiras	Srotṛ	Varya	Elapatra	Viśvāvasu	Pramlocā
6	Bhādra	Vivasvat	Bhṛgu	Aśarana	Vyāghra	Sankhahāla	Ugrasena	Anumlocha
7	Magha	Pūṣan	Gautama	Suruci	Vāta	Dhanamjaya	Suṣeṇa	Ghṛtācī
8	Phālguna	Parjanya (Savitṛ)	Bharadvāja	Ṛtu	Varcā	Airavata	Viśva	Senajit
9	Āgra-hāyaṇa	Aṃśu (Vidhātri)	Kaśyapa	Ṛtusena	Vidyutśatru	Mahāśaṅkha	Ṛtusena	Urvaśī
10	Pauṣa	Bhaga	Kratu	Ūrṇa	Sphūrjā	Karkoṭaka	Ariṣṭanemi	Pūrvacitti
11	Āśvina	Tvaṣṭṛ	Jamadagni	Śatajit	Brahmāpeta	Kambala	Dhṛtarāṣṭra	Tilottamā
12	Karttika	Viṣṇu	Viśvāmitra	Satyajit	Makhāpeta	Aśvatara	Sūryavarcā	Rambhā

I. THE STORY OF DHRUVA

Sk: IV. Ch. 8—12

UTTĀNAPĀDA is one of the sons of the First Manu. Uttānapāda means "with uplifted foot". This perhaps refers to the period when the Jīva, having still the spiritual element strong in him, was not fixed in the course of material descent, but had one foot towards Mahar-loka. Uttānapāda had two wives Suruci (with good graces) and Sunīti (of good morals). Uttama or the highest was the son of Suruci. Dhruva or the fixed was the son of Sunīti. Once upon a time, Dhruva found Uttama on his father's lap and he wished to be there himself. For fear of Suruci, Uttānapāda did not dare stretch forth his hands towards Dhruva, while Suruci herself taunted the boy for his impudent aspiration. Stung to the quick by the bitter words of his step-mother Dhruva forthwith left the place and went straight to his mother and related to her his grief. Sunīti advised her son who was only five years old to make Tapas. Dhruva did not lose time but left home to make Tapas as directed by his mother. Nārada met him on the way. "Thou art a child, Dhruva" said the great Ṛṣi. "How is it possible for thee to find out Him by Tapas, Who is attainable by intense Yoga—concentration and freedom from passion practised for

several births? Desist my boy, for the present. Try, when thou hast enjoyed all the things of the world and hast grown old". But Dhruva was fixed in resolve and he importuned Nārada to teach him how to meditate. Nārada initiated Dhruva into the mysteries of the Mantra known as Dvādasākṣara—"Oṁ Namo Bhagavate Vāsūdevāya", told him how to meditate on Vāsu-deva and asked him to make Tapas at Mathurā where Bhagavān permanently resides. Dhruva passed his days in austere asceticism, standing on one foot and living on air. The prince at last controlled his breath and with deep concentration saw the Divine Light in the heart. Bhagavān then withdrew that Light from his heart, and on the break of Samādhi, Dhruva found the same Divinity outside, standing before him. Words he had none for a time. Bhagavān addressing him said: "O Thou Kṣattriya boy! I know thy resolve. Do thou ever prosper. I give thee a place which is ever bright and where Nirvāṇa is constant. The planets and stars are all attached to that place. Those that live for a Kalpa will die, but that place shall never be destroyed. Dharma, Agni, Kasyapa, Indra and the seven Ṛṣi-s with all the luminaries of the sky are constantly revolving round the place. Thou shalt succeed thy father on the throne and reign for 36,000 years. Thy brother Uttama shall disappear in a forest. Thy step-mother Suruci shall die in pursuit of her son. The place where thou shalt finally go is my own abode, higher than that of the Ṛṣi-s, and there is no return from it."

Dhruva returned to his parents and was placed by his father on the throne. He married Bhrami, the daughter of S'isu-māra, and had two sons by her. Kalpa

and Vatsara. He had another son Utkala by Ilā. Uttama was killed by a powerful Yakṣa while out on a hunt. Dhruva went out to the north to take revenge on the Yakṣa-s for his brother's death. He killed several thousands of innocent Yakṣa-s, Rākṣasa-s and Kiṁnara-s in battle. Manu took pity on them and asked his grandson to desist from fight. Dhruva bowed in obedience to Manu and so Kubera the king of Yakṣa-s became much pleased with him and blest him too. After thirty six thousand years, Sananda and Nanda, two companions of Viṣṇu came with a chariot and took Dhruva to the promised abode.

Utkala was the eldest son of Dhruva and he was entitled to succeed his father. But he was a sage and had united himself with Brahman. He declined the throne. Bhrami's son Vatsara became the king. Vatsara married Sarvardhi and had six sons by her,—Puṣpārṇa, Tigmaketu, Iṣ, Urj, Vasu and Jaya. Puṣpārṇa had two wives,—Prabhā and Doṣā. Prabhā had three sons,—Prātar, Madhyaṁdina and Sāyam ; Doṣā had three sons,—Pradosa, Nisītha and Vyuṣṭi. Vyuṣṭi married Puṣkariṇī. His Son was Sarvatejas, afterwards called Cakṣus. Cakṣus had many sons.

Thoughts on the Above

[The line of Uttānapāda, as I have said above, represents the appearance of individual life-forms. Limitation had to be put to the life-periods of individuals. We commence with Dhruva, who presides over the polar star, and lives for one Kalpa. His sons are Kalpa and Vatsara. "Vatsara" means year. The sons of Vatsara

are the six seasons. "Puṣpārṇa" is the flowering season or spring. "Tigmaketu" means fierce-rayed. The word denotes summer season. "Iṣ" means full of Sat and is the name of the month of Āsvina. But it means here the rainy season. "Ūrj" is the name of the month of Kārttika. It is indicative of autumn. "Vasu" meaning wealth is the season between autumn and winter, when paddy becomes ripe. "Prabhā" is light. "Doṣā" is darkness. "Prātar," "Madhyaṁdina" and "Sāyam" are morning, midday and evening, respectively. "Pradoṣa" is the first part of the night. "Nisitha" is mid-night. "Vyusti" is day break. "Sarva-tejas" is all-fire. He was subsequently called Cakṣus or eye. The names other than Cakṣus indicate different capacities of individual life, ranging from portions of a day to the whole Kalpa. When the downward flow of Jiva-s was the rule, Dhruva had to make great sacrifice to remain fixed on the spiritual plane. Hence he worshipped Viṣṇu, as directed by Nārada. Sarva-tejas or Cakṣus perhaps indicates the appearance of perceptive faculties.]

II. THE STORY OF PṚTHU

Sk. IV. Ch. 13—23

Cākṣusa-Manu married *Nadvalā* and had by her twelve sons; one of them being Ulmuka (fire-brand, torch). Ulmuka married Puṣkariṇī and had by her six sons, one of them being Aṅga or the members of the body. Aṅga married Sunīthā, the daughter of Death. The iniquitous Vena was the son of Aṅga. When he became king, he issued a proclamation prohibiting all worship and sacrifices. The sages strongly remonstrated with him but when he turned a deaf ear to their words, they killed him which their incantations. The kingdom was now without a ruler and there was great disorder. The Ṛṣi-s then churned the thigh of the dead body, until a dwarfish, deep black person came out. The Ṛṣi-s told him to 'sit down and wait.' Hence he was called Niṣāda. They then churned the two arms, and a pair arose. "This male is an incarnation of Viṣṇu," said the Ṛṣis, "and this female is an incarnation of Lakṣmī. They shall marry each other. He shall be called Pṛthu and his wife, Arcis. Pṛthu shall be the King and he shall preserve all beings." Pṛthu accepted the duty of preserving the people. He saw there was no vegetation on the earth. His subjects suffered from hunger. He thought

that the earth had eaten up the seeds and was not bringing forth any plants. In anger Pṛthu took up his bow and aimed it at the earth. The latter assumed the form of a cow and began to run away chased by the King. But she at last yielded and requested him to spare her life. "Thou art Lord of this Universe," exclaimed the earth, "Thou knowest very well that the forms of vegetable life created by Brahmā could not be used in Yajña so long. I have therefore preserved them within myself. If I had not done so, they would have been destroyed long ago and no Yajña could be performed in future. True, they are now rotting in me. But think about the best means to bring them out. Find out a calf, a milk-pot and a milk-man. I will secrete all desired objects as my milk. But first of all make my surface flat and level." Pṛthu rejoiced at these words. He made Svāyaṃbhuva Manu the calf and milked all vegetables into his own hands. Others followed him. The Ṛṣi-s made Bṛhas-pati their calf and drew out the Veda-s into their Indriya-s.

The Deva-s made Indra their calf and milked out into their golden pot Amṛta and the energy of body, of mind and of the Indriyas.

The Daitya-s and Dānava-s made Prahlāda their calf and milked out wine into their iron pot. The Gandharva-s and Apsaras-es made Viśvāvasu their calf and milked out into their lotus vessel, fragrance, beauty and sweet words.

The Pitṛ-s made Aryaman their calf and extracted into their unburnt earth-vessel the *Kavya* offerings. The Siddha-s made Kapila their calf and milked out the Siddhi-s (*Aṇiman etc*). (And so on, other instances are given.)

Pṛthu was so glad that he called earth his daughter and hence she is called Pṛthivī or the daughter of Pṛthu. The King also crushed the mountains and made the earth's surface level.

Pṛthu then commenced a series of Aśvamedha-Yajña-s. During the performance of the hundredth, Indra twice stole away the sacrificial horse, but Pṛthu's son restored it on both the occasions; The performer of one hundred Aśva-medha sacrifices becomes an Indra. This was the cause of Indra's fear. Pṛthu could not bear the disgraceful conduct of Indra and he resolved to kill him. The Ṛṣi-s dissuaded him and even Brahmā and Viṣṇu appeared to soothe the offended king and restore his friendship with Indra. Viṣṇu explained to Pṛthu that he had enough to do as a king of the earth and as a preserver of the people and that he should not aspire to become Indra, who had his special duties.

Sometime after, the Sanat-Kumāra brothers appeared before the King and taught him the way to Mukti. He made over the kingdom to his son Vijitāśva and retired into the forest. At last he gave up his body and went to Vaikuṇṭha.

Thoughts on the Above

[We left the Monad in its protoplasmic state. The protoplasmic mass began to spread out its limbs (Aṅga). But the development of limbs was not an unmixed blessing. for Aṅga became wedded to the daughter of Death.

There was no death in the protoplasm. The offspring of the first connexion with death was Vena.

The root *ven* means to move. The first moving protoplasmic mass had too much of unruliness in it, and it was not therefore fitted for *yajña* or evolution. It had to be brought under the law and so the black element was churned out. That black element of Tamas had to wait till the time of the great dissolution. Viṣṇu had to incarnate at this stage as Pṛthu to suffuse the material mass with *sattva* and thereby make it conscious. The course of evolution received a great impetus. The Monad had passed through elemental and mineral stages. Organic life had already appeared. Matter had passed through the grossness and immobility of Tamas and the irregular, impulsive and purposeless movements of Rajas, till it became permeated with Sattva, when those movements assumed the regularity of conscious acts. The consciousness of Sattva made the future evolution or *yajña* teem with big possibilities. Earth could no longer keep back the seeds of the vegetable creation in her bosom. Her surface became levelled and she looked green with vegetation. She brought forth all her latent life-energies and life-evolution commenced in right earnest under the guidance of the first King energised by Viṣṇu for the preservation of the universe. But that King was not to exceed the proper bounds. He was not to usurp the functions of Indra. The Deva-s are the executive officers of the Ṛṣi-s in the cyclic administration of the universe and their work is more on cyclic than on individual lines. The kings however as representing Manu have to deal directly with Monads and Egos and have to guide them according to the light of the Ṛṣi-s. Pṛthu was asked by Viṣṇu to keep himself within the bounds of kingly duties.]

III. THE STORY OF THE PRĀCĪNA-BARHIS OR BARHIṢAD

Sk. IV. Ch. 24

The eldest son of Pṛthu was Vijitāsva. He was so called for having restored the sacrificial horse stolen by Indra. Indra taught him the art of becoming invisible. Hence he was also called Antardhāna. He had four brothers—Haryakṣa, Dhūmrakesa, Vṛka and Draviṇa. To them he gave the east, the south, the west and the north respectively. By his wife Sikhaṇḍinī, Vijitāsva had three sons—Pāvaka, Pavamāna, and S'uci.

These fire-gods descended by the curse of Vasiṣṭha but the descent was only temporary. Antardhāna had by his another wife Nabhasvatī one son, Havirdhāna. Havirdhāna had six sons—Barhiṣad, Gaya, S'ukla, Kṛṣṇa, Satya and Jitavrata. Of these, Barhiṣad was a great votary of Kriyā, (action) and he constantly performed Yajña-s. Even while he was performing one Yajña, the place for another was preparing close by. Hence he was called Prācīna-Barhis. King Prācīna-Barhis married S'ata-druti, the daughter of the Ocean-god. And he had by her ten sons, all of whom were called Pracetas. The King ordered his sons to enlarge the creation. They went out to make Tapas for one thousand years. Nārada came to the

King and told him that the way to Mukti was not through Kriyā-Kāṇḍa. By performing sacrifices he was only acquiring new *karman*. The only way to attain liberation was to know Oneself. The Ṛṣi illustrated his teachings by the famous allegory of Purañjana. The King heard the story and its explanation from Nārada. He did not wait for the return of his sons. But he called his ministers together and delivered to them his mandate that his sons were to succeed him on the throne. He went to the Āsrama of Kapila for Tapas and attained liberation.

IV. THE ALLEGORY OF PURAÑJANA

Sk. IV. Ch. 25—29

THERE was a king called Purañjana. He had a friend, but the king knew not his name nor his doings. Purañjana went in search of a place to live in. He went about on all sides, but found no suitable abode. At last while roaming south of the Himālayas, he found one town in Bhārata-Varṣa (India). The marks were all favourable. There were nine gate-ways. In one of the gardens he found a most beautiful young lady. She had ten attendants. Each of them had hundreds of wives. One five-headed serpent was the warder of the town and he constantly guarded his mistress. The lady was on the look-out for one to be her lord. Purañjana broke forth into words of love, and asked who she was. "O thou greatest of men!" exclaimed the lady. "I know not who I am or who thou art. Nor do I know who made us both. This only I know, that I now exist. I do not know even who made this town for me. These are my companions—male and female. This serpent guards the town, even when we are all asleep. Luckily hast thou come here. I shall try with all my companions to bring to thee all objects of desire. Be thou the lord of this town for one hundred years. And accept all enjoyments

brought by me." Purañjana entered the town and lived in enjoyment there for one hundred years.

Of the nine gate-ways, seven were upper and two lower—five on the east (Pūrva, which also means front), one on the south (Dakṣiṇa), one on the north (Uttara) and two on the west (Pas'cima). Two of them—Khadyotā and Āvirmukhī—were close to each other and Purañjana used them whenever he would go out to see Vibhrājita in the company of Dyumat.

Nalinī and Nālinī were also two passages built closely together. Purañjana used them with the help of Avadhūta in order to repair to Saurabha.

The Mukhyā passage was used for Āpaṇa and Bahūdana.

Through the southern passage Pitṛhū, Purañjana went with S'rutadhara to Dakṣiṇa-Pañcāla and through the northern passage Devahū, to Uttara-Pañcāla.

Through the western passage called Āsurī, Purañjana went with Durmada to Grāmaka. The other western passage was called Nir-ṛti. Through that passage Purañjana went with Lubdhaka to Vais'asa.

There were two blind gates *i.e.* without opening, *viz*: Nirvāk and Pes'askṛta. Purañjana used them for motion and action. He went inside the town with Viṣūcīna. There he experienced Moha (delusion), Prasāda (contentment) and Harṣa (joy), caused by his wife and daughters.

Purañjana became thus attached to Karman. He slavishly followed whatever the Queen did. If she heard, the King heard. If she smelt, the King smelt. If she rejoiced, the King rejoiced. If she wept, the King wept. Purañjana merged his self entirely in that of his wife.

Once upon a time, the King went out hunting into the forest called Pañca-prastha. His chariot had five swift-going horses, two poles, two wheels, two axles, three flags, five chains, one bridle, one charioteer, one seat for the charioteer, two yoke ends, seven fenders, and five courses. He had a golden armour and an endless supply of arrows. Bṛhadbala was the commander of his forces. The King forgot his wife for the time being in the chase of the deer. But he got tired and returned home. The Queen would not speak to him in her feigned anger. The King appeased her with gentle and flattering words of love.

So passed the days in utter delusion. The King had 1,100 sons and 110 daughters. He gave them in marriage to duly qualified persons. Purañjana's sons had 100 sons each. The Kingdom of Pañcāla became filled with the progeny of Purañjana. The King performed sacrifices for the welfare of his children and killed animals for that purpose.

Caṇḍavega, a Gandharva king, had a strong force of 360 white Gandharva-s. Each of them had one black wife. By turns these Gandharva-s plundered the town of Purañjana. The serpent-warder could not fight long against such odds, it lost strength day by day. The King and all the citizens became extremely anxious.

There was a daughter of Kāla who went about the world for a husband. But no one chose her for wife. She went to Nārada and on the refusal of that sage cursed him to become a wanderer for ever. She was referred however by Nārada to Fear, the King of Yavanas. King Fear would not accept her for his wife. But he addressed her as his sister and assured her that she would enjoy all beings on earth, if only she attacked them unnoticed. His

Yavana troops would always accompany her as well as his brother Prajvāra.

The Yavana troops of King Fear under Prajvāra and the daughter of Kāla attacked the Puri of Purañjana. The old serpent gave way. The Puri was burnt up by Prajvāra. There was wailing all round. The Serpent left the Puri. Purañjana was dragged out of it. The sufferings he had caused to others in sacrifices or otherwise reacted upon him. Long he suffered, forgetting even his old friends. His mind had been tainted by the constant company of women and he had thought of his wife till the last moment. So he became a woman in the next birth. He was born as the daughter of the Vidarbha king. Malaya-dhvaja, King of Pāṇḍya, defeated other princes in the fight for her hand and the princess became his wife. She bore to the King one black-eyed daughter and seven sons. The sons became kings of Draviḍa and each of them had millions of sons. Agastya married the daughter of the King, and had by her a son called Dṛḍha-citta. His son was Idhmavāha. King Malaya-dhvaja divided the kingdom amongst his sons and ascended the hills for devotional meditation. His wife accompanied him. One day the princess found the body of her husband cold in death. With loud lamentations, she prepared the funeral pyre, placed the King's body upon it and put fire thereon. She then resolved to burn herself on the same pyre.

The former friend now appeared. Addressing the Queen he said:

"Who art thou? Who is he lying on the funeral pyre that thou mournest aloud? Dost thou know me, thy friend, thy former companion? Dost thou remember

even so much that thou hadst a friend, whom now thou canst not recognise? Thou didst leave me in search of some earthly abode and enjoyment. We were two Haṁsa-s (swans) on the Mānasa (lake and mind) and we lived together for one thousand years. Desirous of worldly enjoyments thou didst leave me for the earth and there didst find a town with a woman as its mistress. The company of that woman spoiled thy vision and effaced thy memory. Hence thou hast attained this state. Thou art not the daughter of the Vidarbha King, nor is this King thy husband. Nor was thou the husband of Purañjana. By my *māyā* thou misconceivest thyself as a man or a woman. But in reality both myself and thyself are Haṁsa-s. Wise men find no difference between us. If there is any difference between a man and his image, that is the difference between me any thyself."

The other Haṁsa now regained his lost consciousness and was reawakened to his former state.

This is the story of Purañjana. Now its explanation by Nārada:

Purañjana is Puruṣa—he who illumines the Pura with consciousness.

The unknown friend is Īśvara.

The Pura or Purī or town is the human body.

"The marks were all favourable"—there were no deformities in the body.

"The nine gateways" are the nine openings of the body.

The young lady Purañjanī is Buddhi.

She is the mistress of the body.

The ten male attendants are the five *Jñānendriya-s* or organs of perception and the five *Karmendriya-s* or organs of action.

The wives of the attendants are the functions of the Indriya-s.

The five-headed serpent is Prāna. The five heads are its five sub-divisons.

"One hundred years" is the full term of man's life.

"Khadyotā," literally glow-worm, is the left eye, for, it has not the illumining capacity of the right eye.

"Āvir-mukhī" or the great illuminator is the right eye.

"Vibhrājita" is Rūpa or object of sight.

"Dyumat" is the perceiving eye.

"Nalinī" and "Nālinī" are the left and right nostrils respectively.

"Avadhūta" is Vāyu. In the story, it means the perceiving nose.

"Saurabha" is Gandha or smell.

"Mukhya" is mouth.

"Āpaṇa" is speech.

"Bahūdana" is eating.

"Pañcāla" is Pañca (five)+ala (capable)—that which is capable of bringing to light such of the five objects of the senses, as cannot be otherwise cognised; S'āstra or spiritual teachings.

The right ear is stronger than the left ear. Therefore it is more prominent and useful in *hearing* the S'āstras, of which the first to be heard is Karma-Kāṇḍa.

A man by the observance of Karman is called to the Pitṛ-s, *i.e.*, he reaches, after death, the path called Pitṛ-yāna.

"Pitṛhū" is therefore the right ear.

"Devahū" is the left ear corresponding to Deva-yāna.

"Uttara-Pañcāla" is Pravṛtti-s'āstra or teachings of worldliness.

"Dakṣiṇa-Pañcāla" is Nivṛtti-śāstra or teachings of renunciation.

"Nirṛti" is death. The anus is called death, because ordinarily the Liṅga-Śarīra goes out through that passage after death.

"Lubdhaka" is Pāyu.

"Vaiśasa" is excrement.

"Nirvāk" is foot.

"Peśaskṛta" is hand.

Of the Indriya-s, hand and foot are blind, as there are no openings in them.

"Visūcīna" is mind.

Moha is the result of Tamas, Prasāda of Sattva and Harṣa of Rajas.

The afore-said names indicate enjoyment in the Jāgrat or waking state.

The hunting represents enjoyment in the Svapna or dream state.

The "Chariot" is the body in dream consciousness.

The five horses are the five organs of perception.

The two poles are "I-ness" and "Mine-ness."

The two wheels are merit and demerit.

The axle is Pradhāna.

The three flags are the three Guṇa-s.

The five chains are the five Prāṇa-s.

The bridle is Manas the seat of desires.

The charioteer is Buddhi.

The yoke-ends are sorrow and delusion.

The seven fenders are the seven Dhātu-s or essential ingredients of the body.

The five courses are the five organs of action.

The gold color of the armour is due to Rajas.

Bṛhadbala is the even perceiving mind.
The sons are the transformations of perception.
The daughters are the concepts following such transformations.

"Cayḍa-vega", the Gandharva king, is the year, every year of human life.

The Gandharva-s are days.

Their wives are nights.

The 360 Gandharva-s are the 360 days of the year. With their wives or nights they form the number 720.

The daughter of Kāla is Jarā or decrepitude.

The Yavana-s are diseases or infirmities.

Fear is the King of all diseases and infirmities viz., Death.

Prajvāra is destructive fever.

As long as Puruṣa does not know his real self, but identifies himself with the Guṇa-s of Prakṛti, he becomes subject to births and deaths. The only remedy for this malady is pure devotion to the Guru and to Bhagavān. By such devotion, dispassion and wisdom are both acquired.

"Darbha" is Kuśa grass, symbolical of Yajña. "Vidarbha" is pure land. "Malaya" or the Deccan is famous for Viṣṇu worship.

"Malayadhvaja" is therefore a Vaiṣṇava king.

[It appears that Vaiṣṇavism had its rise and growth in the south of India before it overspread Northern India. This would be natural considering the hold of Vedic Brāhmaṇism in Northern India.]

The daughter of Malayadhvaja is Devotion. The seven sons are the seven divisions of Bhakti, viz.:

(1) *Śravaṇa* or hearing the glory of Viṣṇu,
(2) *Kīrtana* or reciting the glory of Viṣṇu,

(3) *Smaraṇa* or constant remembrance of Viṣṇu,
(4) *Pādasevna* or showing respect to the feet of Viṣṇu,
(5) *Arcana* or worship of Viṣṇu,
(6) *Vandana* or adoration of Viṣṇu,
(7) *Dāsya* or consecration of one self to the service of Viṣṇu.

The other two divisions, *Sakhya* or companionship with Viṣṇu and *Ātma-nivedana* or complete resignation are not mentioned in this connection as they relate to a highly advanced spiritual state.

These modes of Bhakti-worship are prevalent in Draviḍa.

The millions of sons are sub-divisions of S'ravana, etc.

" Agastya " is mind.

" Dṛḍha-cyuta " is one confirmed in dispassion.

" Idhma-vāha " is one who goes to his Guru, fuel in hand, for instructions.

Īṣvara, the unknown friend, called Himself and the Puruṣa two Haṁsa-s of the Mānasa-Lake. Haṁsa is one absolutely pure. Mānasa-Lake is the Heart.

" For one thousand years "—Both Jīva and Īs'vara remained together as friends, the same in essence and in form, during the one thousand years of Mahā-Pralaya, at the end of a Kalpa. During Manvantaric Manifestation, the Jīva parts from his Friend Īs'vara and launches into a wild course of enjoyments, of joys and sorrows. The touch of that fascinating lady Buddhi destroys all previous remembrances and the Jīva plays several characters in the drama of life, in dream and delusion.

Nārada concluded his explanation of the allegory with this eloquent exhortation :

"Know thou, O King, the deer, skipping in the flower-garden, in company with its sweet-heart, deeply attached to the sweets of that garden, devouring with eager ears the humming music of *Bhramara-s*, little caring for the wolves on its way or for the arrows of the huntsman that pierce its back.

"The flowers are but women who bloom only to droop. The fragrance and honey, the sweets of the garden, are the enjoyments brought on by the *karman* of another birth."

"The music of *Bhramara-s* is the pleasing conversation of women and others. The wolves are the days and nights. The huntsman who stealthily flings arrows at the deer is Death. The deer is thy own self."

"Consider well the efforts of the deer. Concentrate *Citta* into the heart and all perceptions into *Citta*. Give up the company of women. Turn a deaf ear to all idle talks. Be devoted to that one true Friend of Jīva-s—Īsvara. Retire, retire from all others."

King Prācīna-Barhis wondered why such beautiful teachings were withheld by his teachers. Or forsooth, they knew not themselves. He requested Nārada however to remove two doubts that were still lurking in his mind.—Puruṣa acquires *Karman* in one body, but he reaps the fruits of that *Karman* in another body. One body is the doer while another is the enjoyer and sufferer. To one body, the fruits of its own work are lost. To another body, there is an acquisition of fruits it did not sow. How can this be? This was the first doubt.

What is done is done. Nothing apparently remains of our *Karman*. How can then the sequences be accounted for? This was the second doubt.

Nārada replies :

Puruṣa reaps the fruits in that very body without break in which it acquires *Karman*, but that body is the Liṅga-S'arīra, inclusive of Manas. As in dream man works out the impressions of the wakeful state without changing the body, so he enjoys the fruits of *karman* created in one birth in the Karma-made body of another birth.

And the doer of Karman is verily the Manas and not the Sthūla body. "These are mine," "I am so and so," only such concepts of the mind produce re-birth, and not anything in the Sthūla body. So the mind sows and the mind reaps. The body is merely the vehicle of birth—producing thoughts.

This is in answer to the first question.

Now to the second. How do you know there is Citta or mind? All the senses are at one and the same time in contact with the objects of all the senses. But still you perceive only one thing at a time. Hence you infer the existence of the mind. Similarly by marking the tendencies of the mind their connection with a former birth is inferred. Otherwise why should there be one mental affection at a time and not another?

Then, in this life you never realise a thing which you never heard or saw or felt before. How can your mind then reproduce things you never experienced before?

The mind by its present characteristics gives an insight into the past as well as into the future.

It sometimes happens that things are perceived in the mind with strange combinations in time, space and action, as in a dream.

But men are endowed with mind and the mind perceives one after another the objects of the senses in an enormous variety, and the perceptions are lost again. So (in the long run) not one experience is altogether strange.

(For instance, a man sees in dream that he is a king. He must have been a king in some birth or other. The present combination in the dream is untrue but not so the kingly experience. The experience is always true with reference to some time, some place, some action or other).

When the mind is intensely Sāttvic (calm, pure and transparent) and becomes constantly devoted to Bhagavān, the whole universe is reflected on it.

In Jiva there is never a break in the egoistic experience as long as the Liṅga-S'arira continues.

There is only a seeming break in sleep, swoon and deep distress such as death and fatal illness, but such break is due to a collapse of the perceiving senses.

There is similarly a break in the fœtal stage and in extreme childhood. But such break is due to imperfection of the senses. The moon though not visible on the new-moon night does still exist.

The connection with gross objects does not cease because there is a temporary absence of such objects. For, are not thoughts about objects potent in their effects in dream?

The Liṅga-S'arira, consisting in their essence of the five pure elements (Tanmātra-s), subject to the three Guṇa-s, extending over the sixteen transformations (of the Sāṁkhya category) permeated with consciousness, is called Jīva.

It is with this Liṅga-S'arīra that Puruṣa enters into a body or comes out of it, and it is with this S'arīra that he experiences joy, sorrow, fear, misery and happiness.

As the leech has its hold on the first blade of grass till it connects itself with another, so the Jīva identifies itself with one body till it enters another.

Manas only acquires *karman* by its contemplation of the objects of the senses. The bondage is thus created by Avidyā.

Therefore do thou meditate on Hari to free thyself from all worldly attachments and to be fixed in Him for ever.

V. THE STORY OF THE PRACETAS-BROTHERS

Sk. IV. Ch. 30—31

The Pracetas-brothers left home in order to discover by Tapas the best mode of enlarging the creation. They went westward and had not gone far when S'iva rose from beneath a large lake and addressed them thus: "Children, you are sons of Barhiṣad. I know your good resolve, Blessings be on you. By the performance of one's duty in life, one attains the state of Brahman after many births. My abode is still further, inaccessible even to the virtuous. But the votary of Viṣṇu attains His holy state, only when this life is ended. I and the Deva-s shall also attain that state after the final break up of our Liṅga-S'arīra-s. Learn, therefore, this prayer to Viṣṇu. (Siva then recited the prayer to Viṣṇu, known as Rudra-Gītā). Concentrate your mind on this prayer, meditate on it and recite it constantly."

The Pracetas-brothers entered the waters of the deep and there prayed to Viṣṇu for a thousand years. Viṣṇu appeared and asked them to choose a boon and without waiting for a reply addressed them thus: "You are dutiful sons and shall ever be known as such. You shall have a son in no way inferior to Brahmā. All the

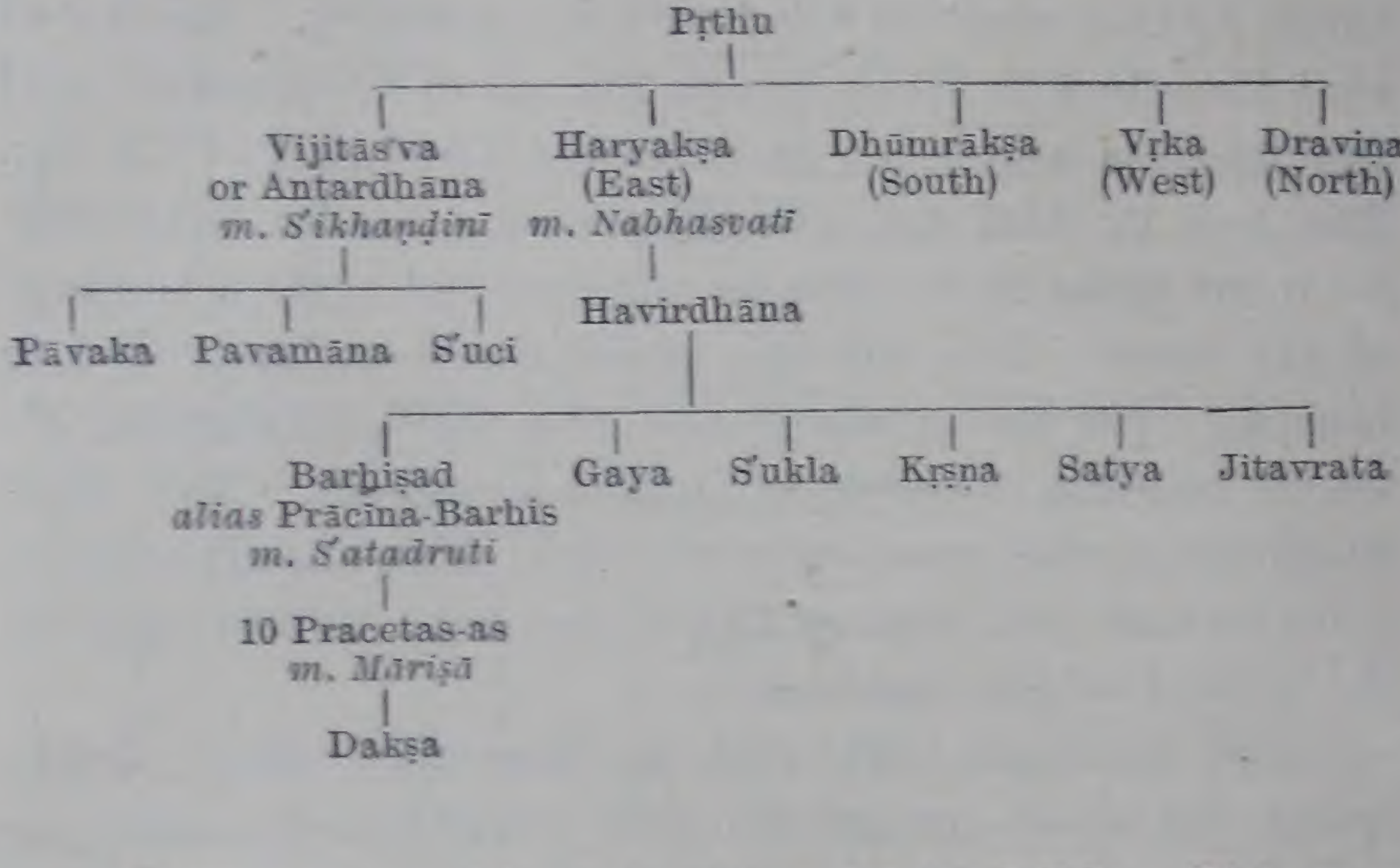
three Loka-s shall be filled with his progeny. Indra had sent Pramlocā to decoy Kaṇḍu-Ṛṣi out of his penances and the Apsaras succeeded in winning the heart of the Ṛṣi. She had by him one daughter whom she brought forth from the pores of her skin as she brushed against the tops of the trees. She left her child there and ascended to heaven. The moon nourished the child by putting his nectar-bearing fore-finger into her mouth. Have that daughter of the trees for your wife. You are all alike in your virtues and she is like to you all. So she shall be the wife of all the brothers."

The brothers then rose up from the waters. They found the earth overgrown with innumerable plants, so high that they almost reached the high heavens. The Pracetas-brothers were angry to find such growth in plants and they resolved to destroy them. They emitted fire and air from their mouths, which caused havoc to the vegetable kingdom. Brahmā came and pacified the sons of Barhiṣad. He advised the surviving plants to give their adopted daughter Māriṣā in marriage to the Pracetas-brothers. The offspring of this marriage was Dakṣa. He is the same as Prajāpati-Dakṣa, son of Brahmā. His degradation was owing to his former disregard of S'iva. The Cākṣuṣa-Manvantara witnessed his work of creation.

The Pracetas-brothers reigned for 1000 Deva years. They were succeeded by Dakṣa.

Thoughts on the Above

[Consciousness in organic life had appeared with Pṛthu. The table of further evolution may be here reproduced for facility of reference.



Vijitāśva could make himself invisible. This may have reference to the state of the body at that stage of evolution. The fires appeared as it is they that give forms. The object corresponding to elemental fire is Rūpa or form. Barhiṣad, the name of one class of Pitṛ-s, was the progenitor of the form-producing Liṅga-Śarīra with all its potentialities.

We find the senses developed in his sons, the Pracetas-brothers. "Pra" means perfect and "Cetas" is the perceiving mind. But the mind perceives through the Indriya-s, which are ten in number. Therefore they are ten brothers all alike; but they are wedded to one girl Māriṣā.

There is some occult connection between water and sense perception. Barhiṣad was married to the daughter of the Ocean-god. The Pracetas-brothers remained sub-merged for a thousand years in the waters. The protozoa and protophytes must of necessity be aquatic, as it were, for the development in them of sense perceptions.

It is in Touch that the sense perceptions find a common basis. Touch underlies all other perceptions. It is the touch of the object by one sense or other that gives rise to one perception or the other. "Kaṇḍu" is primarily scratching or itching, secondarily touch. Māriṣā was nourished by the moon and brought up by the plants.

The period refers to the stage of evolution when the vegetables formed the predominant creation. It corresponds somewhat to the geological period of tree-ferns and lycopods in our Manvantara.

The development of sense-perceptions is the result of a communion with Viṣṇu, under the auspices of Rudra. This means a further infusion of Sattva by Viṣṇu, which was made possible by the dissolving influence of S'iva. And the son of the Pracetas-brothers is verily Dakṣa, the Prajā-pati of procreation, reincarnated under better auspices for the purpose of extending the creation. So we find the Trinity acting as three in one in the creative process.

With the appearance of Dakṣa, Jīva evolution comes to an end in the first Manvantara.]

TABLE V (TREE)

Priyavrata

By *Barhiṣmatī*

10 sons (Āgnīdhra, Idhma-jihva, Yajña-bāhu, Mahāvīra, Hiraṇya-retas, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi) and one daughter *Ūrjasvatī* married to Śukrācārya.

By another wife

Uttama, Tāmasa, and Raivata, the Manus.

Āgnīdhra
m. Pūrvacitti

Nābhi *m. Merudevī* — Kiṁpuruṣa *m. Pratirūpā* — Harivarṣa *m. Ugradaṁṣṭrī* — Ilāvṛta *m. Latā* — Ramyaka *m. Ramyā* — Hiraṇmaya *m. Śyāmā* — Kuru *m. Nāḍi* — Bhadrāśva *m. Bhadrā* — Ketumālī *m. Devavīti*

ṚṢABHA
m. Jayantī

Bharata (Ajanābhavas called after him Bhārata-varṣa)
m. Pañcajanī

Kuśāvarta — Ilāvṛta — Brahmāvarta — Malaya — Ketu — Bhadrasena — Indraspṛk — Vidarbha

Kīkaṭa, Kavi, Havis, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drāviḍa, Camasa, Karabhājana, and 81 more sons.

Sumati
m. Vriddhasenā

Devatājit
m. Asuri

Devadyumna
m. Dhenumatī

Rāṣṭrabhṛt — Sudarśana — Ācaraṇa — Dhūmraketu

Devadyumna—(*contd.*)
m. Dhenumatī
|
Parameṣṭhin
m. Suvarcalā
|
Pratihartṛ | Pratistotṛ | Udgātṛ
m. Stuti
|
Aja | Bhūman | Udgītha
m. Ṛṣikulyā
|
Udgītha
m. Devakulyā
|
Prastāva
m. Viruta̍jā
|
Vibhu
m. Rati
|
Pṛthusena
m. Ākṛti
|
Nakta
m. Riti
|
Gaya
m. Gāyantī
|
Citraratha | Sugati | Avirodhana
m. Urvā
|
Samrāṭ
m. Utkalā
|
Marīci
m. Bindumatī
|
Bindumat
m. Saraghā
|
Madhu
m. Sumanas
|
Viravrata
m. Bhojā
|
Manthu | Pramanthu
m. Satyā
|
Bhauvava
|
Tvaṣṭṛ
m. Virocanā
|
Viraja
m. Viṣūci
|
100 sons | 1 daughter

TABLE V

PRIYAVRATA

Sk. V. Ch. 1

PRIYA-VRATA was, from the beginning, under the influence of Nārada. So he declined to take part in the rule of the universe, till at last Brahmā persuaded him not to shirk his assigned work. King Priya-vrata married Barhiṣmatī, the daughter of Viśva-karman. By her he had ten sons Āgnīdhra etc., all names of Agni.

Of these ten, Kavi, Mahāvīra and Savana were spiritually inclined and they became Parama-Haṁsa-s (Parama-Haṁsa is one who gives up the worldly affairs entirely and becomes fixed in Brahman). Priya-vrata had by another wife three sons: Uttama, Tāmasa and Raivata. They all became Manu-s.

Priya-vrata reigned for 400,000,000 years. The Sun-god Āditya moves round the Sumeru Mount and sends his rays up to the Lokā-loka range, illumining half the regions while the other half remains dark. King Priya-vrata in the exuberance of his spiritual power determined to illuminate the dark regions and to make it all day and no night. He followed the Sun-god seven times with a chariot as swift and bright as that of the Sun-god

himself even as though he were a second Aditya. Brahmā appeared saying "Desist, O Son, this is not thy assigned duty in the universe." The ruts caused by the wheel of Priya-vrata's chariot are the seven oceans, which gave rise to the seven Dvīpa-s—Jambū, Plakṣa, S'ālmalī, Kusa Krauñca, S'āka and Puṣkara.

Of these Dvīpa-s, each succeeding one is twice as large as the one preceding it. The seven oceans respectively consist of (1) Kṣāra (Salt), (2) Ikṣu (Sugarcane juice), (3) Surā (wine), (4) Ghṛta (clarified butter), (5) Kṣīra (milk), (6) Dadhi (curd) and (7) S'uddhoda (pure water).

They are like ditches round the Dvīpas and their dimensions are the same as those of the corresponding Dvīpa-s.

King Priya-vrata divided the Dvīpa-s among his seven sons thus :

To	Āgnīdhra,	he gave	Jambū-dvīpa.
,,	Idhma-jihva,	,, ,,	Plakṣa-dvīpa.
,,	Yajña-bāhu,	,, ,,	S'ālmalī-dvīpa.
,,	Hiraṇyaretas,	,, ,,	Kusa-dvīpa.
,,	Ghṛta-prṣṭha,	,, ,,	Krauñca-dvīpa.
,,	Medhātithi,	,, ,,	S'āka-dvīpa.
,,	Vīti-hotra.	,, ,,	Puṣkara-dvīpa.

He gave his daughter Ūrjasvatī in marriage to S'ukra. The famous Devayāni was their daughter.

Sk. V. Ch. 2

King Āgnīdhra presided over Jambū-Dvīpa. He saw the Apsaras Pūrva-citti and became love-stricken, so much so that he became a *Jaḍa*. (Jaḍa is literally fixed, materialized, hence idiotic, mad.)

The King had by her nine sons Nābhi, Kiṁpuruṣa, Harivarṣa Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla. Each of them presided over the Varṣa of his name. They were respectively wedded to the following nine daughters of Meru,—Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, S'yāmā, Nāḍī, Bhadrā and Devavītī.

Sk. V. Ch. 4—6

Nābhi had for his son ṚṢABHA an Incarnation of Viṣṇu. Ṛṣabha knew his Varṣa to be the field of Karman. He married Jayantī and had by her one hundred sons. The eldest and most qualified of his sons was Bharata. Bhāratavarṣa is named after him.

The chief amongst the remaining ninety-nine sons were Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya-ketu, Bhadra-sena, Indra-spṛk, Vidarbha and Kīkaṭa. These nine were the immediate successors of Bharata and were attached to him.

Following them were Kavi, Hari, Antarikṣa Prabuddha, Pippalāyana, Avirhotra, Draviḍa, Camasa and Karabhājana. They were devoted to Bhagavān. Their story will be related in the 11th Book of this Purāṇa.

The younger eighty-one sons were devoted to Karman and they were great performers of Yajña.

Rsabha called all his sons together and gave them proper advice. He taught them Ātma-Vidyā and revealed to them his own nature as the all-pervading Puruṣa, free from Avidyā.

"This my body is inconceivable. My heart is pure Sattva. All impurities are cast off by me. Therefore

good people call me 'Ṛṣabha' (primarily a bull, secondarily the best). You are all born of my heart and so you are all great; follow your brother Bharata willingly. By serving him you will do your duty by your subjects."

So saying, he made over the reins of government to Bharata and himself became a Parama-Haṃsa. He took the vow of silence and never spoke again. He looked blind, dumb and deaf like one obsessed and mad. He went everywhere in this state, heedless of what others said. People flocked round him wherever he went. At last he thought the rush of people to be an impediment to yoga and took the vow of Ajagara life (Ajagara is a huge python that does not move, but eats whatever comes within reach of its mouth). He remained fixed at one place.

The yoga powers (Siddhi-s) sought him but he spurned them all. When he foresaw the end of his *prārabdha-karman* Ṛṣabha went about at will and travelled in Kaṅka, Veṅkaṭa, Kūṭaka, and South Karnāṭaka. While in the forest of Kūṭaka he thrust some stones into his mouth. At that time the wind blew high and the bamboo topes caught fire and the body of the King was consumed. In Kali-Yuga, King Arhat of Kaṅka, Veṅkaṭa and Kūṭaka will hear of the deeds of Ṛṣabha and in the name of religion will introduce all sorts of sacrilegious practices as sanctioned by Ṛṣabha's example.

Sk. V. Ch. 7

King Bharata married Pañcajani, the daughter of Viśvarūpa. He had by her five sons—Sumati, Rāṣṭrabhṛt, Sudarśana, Ācaraṇa and Dhūmraketu. This Varṣa

was formerly called Aja-nābha. When Bharata became king, it was named after him as Bhārata-Varṣa. King Bharata performed the Vedic Yajña-s and made offerings to the Deva-s. But he knew the Deva-s as manifestations only of Vāsudeva. His mind became pure and filled with Sattva. He lost himself in devotion to Vāsudeva. At last he divided his kingdom amongst his sons and himself went for Tapas to the hermitage of Pulaha in the *kṣetra* of Hari on the Sacred bank of Gaṇḍakī. He meditated in his heart on the lotus-feet of Bhagavān and became suffused with ecstacy.

Bharata invoked the golden Puruṣa in the rising sun by a special Ṛk (Vedic Mantra) and addressed Him thus, "Let us attain the spiritual rays of luminous Savitṛ that are beyond Rajas and that are the generators of Karmic effects. By His Manas He created this universe. He preserves the jīva-s again by permeating this universe."

Sk. V. Ch. 8

Once upon a time king Bharata having bathed in the Gaṇḍakī performed the daily practices and was meditating on Praṇava by the river-side. A deer came to drink water at the time. While the animal was quenching her thirst a lion roared not far off and she in terror jumped into the river. As she happened to be big with child, she was delivered of it at the time. Exhausted, the deer got back to the river-side only to die. The new born fawn was being washed away, having no one to take care of. Bharata took pity on the little fawn. He took it up and brought it to his hermitage. He brought it up as his own child and became

deeply attached to it. He constantly thought of the deer-child, even so much so that when death approached he could not forget it and became re-born in another birth as a deer.

But though born as a deer, Bharata did not lose the memory of his former birth. He reflected that the mind that had been trained and controlled in the worship of Vāsudeva went astray only for the sake of one deer-child. He left the Kālāñjana hills where he was born as a deer and sought for Sālagrāma, sacred with the Āsrama-s of Pulastya and Pulaha. He waited calmly for the exhaustion of Karman that had given rise to his deer-life. He then gave up his body in the sacred waters of the Gaṇḍakī.

Sk. V. Ch. 9

A Brāhmaṇa of the line of Aṅgiras had nine sons by one wife. They were all well-versed in the Veda-s. He had one son and one daughter by another wife. This son was said to be an incarnation of Bharata. He was afraid of *saṅga* (company), so much so that he would not even speak to any one for fear of acquiring new Karman. People took him for an idiot. His father strove hard to teach him the Veda-s but did not succeed. His parents died and from then his half brothers had charge of him. Their knowledge was that of the Veda-s. They had not learned Ātma-Vidyā. So they did not understand the nature of Bharata and neglected him. They gave him poor meals for the day's work in the fields.

At one time a thief wanted to propitiate the goddess Bhadra-Kāli by human sacrifice in order that he might

be blessed with a child. The victim that was procured somehow untied himself and fled. The attendants searched for him on all sides in vain. They at last fell upon Bharata who was watching in the fields in a peculiar way. They found him most suited for sacrifice and tied him up and carried him to the altar of Kāli. He was duly consecrated and the priest took up a sharp instrument to cut off his head. Kāli could no longer remain unconcerned. She rushed forth in rage from out of her image, wrested the knives from the hands of the thieves and cut off their heads.

Once upon a time Rahūgaṇa King of Sindhu and Sauvīra was travelling in a palanquin. The chief palanquin bearer on reaching the river Ikṣumatī went in search of a bearer and on finding Bharata deemed him to be a god-send. He found his limbs strong and well-built and thought him capable of bearing the palanquin. He forced Bharata into the service. Bharata though quite unfit for this menial work did his utmost. But he was in the habit of looking forward for the distance of an arrow-throw and then walking, so that he might not unwarily kill an animal under his foot. He could not therefore keep pace with the other bearers and the palanquin lost its balance. King Rahūgaṇa became angry and reproached the bearers. They complained against the new recruit. The king taunted Bharata with these words; "Oh my friend I dare say you are tired—for have you not carried me long and for a long distance too—and you appear to be thin indeed and weak. Are you suffering from decrepitude? Are not these your fellow-mates?"

Bharata kept quiet, for these taunting remarks did not touch him. He was crystallised in wisdom and

was no longer troubled with the false perceptions "I and mine."

The palanquin again lost its balance. The king lost his temper and broke forth thus: "What is this? Are you alive or dead? Do you thus disregard my orders and think of living? You must be a mad-man, like the Death-god. I will punish your madness and bring you to your senses." King Rahūgaṇa was proud of his learning and his kingship. He was inflated with Rajas and Tamas. He had therefore no hesitation in reproaching that lord of Yoga, Bharata.

Bharata smiled and thus replied: "Thy taunts are true, O king! There is no doubt, I am neither tired nor have travelled long. For thy weight does not affect me; nor have I any distance to travel; nor could I be called fat. For the body is fat and not I. It is by falsely attributing the bodily attributes to self that one is said to have thickness, leanness, disease, hunger, thirst, fear, enmity, desire, sleep, attachment, anger, egotism, pride and sorrow. But I have no such false perception.

Thou sayest I am dead even when alive. But such is the case with all beings for they are all subject to constant transformations.

Thou chargest me with disregarding the orders of my Master. But only if the relationship of Master and servant does really exist, might there be command and obedience. But where is that relationship? If thou sayest, in the ways of the world, thou art my king momentary though these ways be, please tell me thy behests.

Thou callest me a mad-man and dost want to punish me and bring me to my senses. But I am not mad,

though I may look so, for I am fixed in the meditation of Brahman. But still if thou thinkest me to be a madman it will be useless to punish or to teach a senseless being."

So saying Bharata continued to carry the king. Rahūgaṇa came down from the palanquin and fell at Bharata's feet. He expressed regret for having slighted such a sage in disguise and prayed for a fuller explanation of the philosophy involved in his weighty words. This led to an explanation by Bharata of the Vedantic philosophy from the standpoint of the Purāṇa-s, a denunciation of Vedic and Tantric rites, and an allegorical description of the wordly life as trading in the forest (the world being the forest and the traders being men in search of wealth). The allegory was explained by S'uka to Parīkṣit. [The enquiring student is referred to the original for details (V. 11-14.)]

Sk. V. Ch. 15

We must hurriedly refer to the line of Bharata. Sumati was the son of Bharata. Ill-guided men in the Kali-Yuga will call him a God. In his line Pratiha was master of Ātma-Vidyā. Coming lower down, by far the most renowned king in the line of Bharata was Gaya. Then there was Viraja who was also well known. Of the hundred sons of Viraja, the eldest was S'ata-jit or the Conqueror of hundreds of foes.

[THOUGHTS ON THE LINE OF PRIYA-VRATA]

Priya-Vrata means literally one of welcome (*priya*) deeds (Vrata).

Priya-Vrata, was under the influence of Nārada from the beginning and he declined to go along the Descending path or Pravṛtti-Mārga. He was wedded to the daughter of Viśva-Karman.

Viśva-Karman is the cosmic creator. The work of this Prajāpati extends over the whole of Tri-lokī and he is the architect of all systems and chains included in the Tri-lokī. Priya-Vrata, as we shall see later on, represents the earth-chain only or the system known as Bhū.

What we generally call the Solar system is a misnomer. For the sun stands between Bhū-Loka and Svar-Loka and illumines both the Loka-s with its rays. The Solar System is therefore properly speaking the whole of the Tri-lokī. In speaking of Priya-Vrata, therefore, the Bhāgavata restricts itself to the regions illumined by the sun as well as by the moon.[1]

We shall enter into a detailed description of the whole system in the next chapter. Let us take here a passing glance at the line of Priya-Vrata.

We take Priya-Vrata to be the Earth-chain complete in itself or rather the progenitor of the Earth-chain.

Meru or Sumeru is the axis of Bhū-loka, its highest point being the highest point of Bhū-Loka.

The sun-god revolves round this central axis.

The Earth-god Priya-Vrata also revolved round Meru *i.e.* the Earth rotated round its own axis at a very rapid rate for some time during its infancy.

The rotation of the Earth was followed by the separation of layers. The part most removed from the centre was first affected.

[1] Bhāgavata 5-16-1.

In this way seven distinct layers were formed. The layer towards the circumference was the most spiritual. That towards the centre was the most material.

The reason for this is to be found in the action of the three Guṇa-s.

Sattva is: on the material plane, light, transparent, with upward motion. On the mental plane, buoyant and cheerful, with true perception, spiritual.

Rajas is: on the material plane, constantly moving, translucent, with motion on the same plane, without levity or gravity.

On the mental plane, constantly active, partly joyful, partly sorrowful, with partially true and partially false perception, intellectual.

Tamas is: on the material plane, heavy, opaque, with downward motion.

On the mental plane indolent, melancholy, non-perceptive or dull.

The centripetal force is the action of Tamas and is connected with materiality. The centrifugal force is the action of Sattva and is connected with spirituality.

Of the seven Dvīpa-s, the central is the Jambū-Dvīpa, which is the most material.

The one farthest from the centre is the Puṣkara-Dvīpa.

The spaces intervening between the layers or Dvīpa-s are the seven oceans. They partake of the Characteristics of the Dvīpa-s, which they respectively surround. Thus the salt ocean surrounding the Jambū-Dvīpa is the most material. The materiality is indicated by the word "salt," which implies gross matter.

Priya-Vrata, it is said, went seven times round Meru, and at the time of each rotation, one ocean and its corresponding Dvīpa were formed.

But when the Dvīpa-s and the oceans were all formed that particular motion of the whole system was lost.

Since then days and nights are solely caused by the motion of the sun round Meru along the Mānasottara range.

The seven Dvīpa-s may be the Globes A, B, C, D, E, F, and G of Theosophical literature.

The rulers of these seven Globes are seven sons of Priya-Vrata, named after Agni or Fire.

Agni is here the form-giving Energy of each Globe.

Of the ten sons of Priya-Vrata, seven only became Rulers of the Globes, but the other three Kavi, Mahāvīra and Sāvana, had nothing to do with the creative process. They are highly spiritual entities beyond the plane of the seven Globes.

The daughter of Priya-Vrata was Ūrjasvatī. The word means full of Energy. She was wedded to S'ukra, the presiding god of the planet Venus.

Her daughter is the renowned Devayānī, who was married to King Yayāti. She stands at Devayāna, the Radiant Path of the Upaniṣads, which transcends the Tri-lokī.

Of the sons of Priya-Vrata, we the dwellers of Jambū-Dvīpa of Globe D are directly concerned with Āgnīdhra, who presided over its earliest destinies.

The Bhāgavata-Purāṇa does not give the genealogy of the other sons as at present we have nothing to do with the life-evolution on these globes.

The process of materialisation is indicated by the Jaḍa state of Āgnīdhra on seeing the Apsaras Pūrvacitti.

The sons of Agnīdhra are the nine Varṣa-s or Continents. We shall learn the details of these Varṣa-s subsequently. Of these Varṣa-s again, we are directly concerned with Nābhi. The word Nābhi means navel, which is at the centre of the body. The Nābhi-Varṣa is the pivot on which the other Varṣa-s revolve. The Nābhi-Varṣa is what we know as our Earth. The nine Varṣa-s are also placed layer over layer, as the Dvīpa-s are.

When Nābhi underwent further transformation, Ṛṣabha became his son. In Ṛṣabha, we come to a turning point. He is said to be an Incarnation of Viṣṇu. The word "Ṛṣabha" means bull. But that meaning does not give us any help in understanding Ṛṣabha and his work.

Priya-Vrata moved rapidly round Meru, till the globes were formed. This is in accordance with the Nebulous theory of Laplace. When the globes were formed, the Earth became denser. As the density increased, the movement of the Earth became irregular, till at last, the planet became fixed. This is not the western idea. The Purāṇic idea is that the sun moves round the Earth, and the Earth remains fixed in its position. The story of Priya-Vrata's line is based upon this idea. Another idea of the ancients was that the planets had speech, till they became solidified.

Ṛṣabha took upon himself the vow of silence. His son Bharata became speechless as a deer.

It was necessary to put a limit to the materiality of the Earth. The hard crust that formed the shell of the planet could not be allowed to affect its heart. The Earth was not to lose all spirituality. Therefore Viṣṇu incarnated

in Ṛṣabha so that spirituality might be stored in our planets, for the evolution of those Jīva-s that dwelt over them. Look at a Parama-Haṁsa ; the ascetic that neither speaks nor moves. Judging from outside, he is no better than a mute animal, but he is all spirituality within. Such is the nature of our mother Earth.

The thrusting of stones into the mouth of Ṛṣabha is suggestive.

The sons of Ṛṣabha are the countries of our Earth. Of these Bharata was the first-born. The spiritual character of this holy land is shown by the story of Bharata.

Bharata was obeyed and imitated by nine brothers, of whom Brahmāvarta is well-known as described by Manu. Malaya is Malabar. Vidarbha is Berar and Kīkaṭa is Bihar.

The sons of Ṛṣabha very likely include all the countries of the Earth.

Ṛṣabha called his sons and asked them to follow Bharata. Will other lands now follow that advice ?

THE BHUVANA-KOS'A, EARTH-CHAIN

Sk. V. Ch. 16

Said Parīkṣit: "Thou hast given the bare outline of these regions of the universe which are lighted by the sun and where the moon and the luminous starry host are also seen.

Thou hast hereby mentioned the seven oceans and the seven Dvīpa-s, but thou hast not given the details thereof. S'uka replied: Imagine the Bhū-maṇḍala or the Earth-chain to be the pericarp of a lotus. Imagine there are seven sheaths immersed in it—the seven Dvipa-s. The central sheath is Jambū-Dvīpa. It is Niyuta Yojana-s in area (Niyuta=1,000,000. But S'rīdhara-Svāmin here explains Niyuta as meaning one lakṣa or 100,000. So according to S'rīdhara the area of Jambū-Dvīpa is 800,000 miles). Jambū-Dvīpa is round like the lotus leaf.

There are nine Varṣa-s in Jambū-Dvīpa, each nine-thousand Yojana-s in area completely divided by eight mountain ranges. (Bhadrās'va and Ketu-māla form exceptions, for they extend over 34,000 Yojana-s. Some take nine thousand Yojana-s to be the expanse between the Nīla and Niṣadha ranges. The Vāyu-purāṇa describes the position thus: Two Varṣa-s are situated like two bows north and south. Four are placed longways.

Ilāvṛta is as it were with four petals. *S'rīdhara.* This gives $7 \times 9{,}000 + 34{,}000 = 97{,}000$).

Ilāvṛta is the Central Varṣa

Sumeru is situated in the navel of this Varṣa. This king of mountains is gold all through. It is a lakṣa Yojana-s high. If the Earth-chain be taken to be a lotus, this Meru is its pericarp. It is 32,000 Yojana-s at the top and 16,000 Yojana-s at the foot and 16,000 Yojana-s under the ground.

(By saying 16,000 Yojana-s at the foot, 84,000 Yojana-s are left out. Thus the Viṣṇu-purāṇa says—the Meru is 84,000 Yojana-s over the ground and 16,000 under the ground, at the top 32,000 and at the foot 16,000. *S'rīdhara.* $16{,}000 + 84{,}000 = 100{,}000$).

On the north of Ilāvṛta are the three mountain ranges Nīla, S'veta and S'ṛṅgavān in order. They are respectively the boundary ranges of Ramayaka, Hiraṇmaya and Kuru. They spread east and west up to the salt ocean. They are two thousand Yojana-s wide. In length, each succeeding one is a little over one tenth part shorter than the preceding one. (There is no difference in height and in width, *S'rīdhara*).

So on the south of Ilāvṛta are three ranges Niṣadha, Hema-kūta and Himālaya spreading east and west like the preceding ones. They are 10,000 Yojana-s in height. They are the boundary ranges respectively of Hari-varsa, and Bhārata. (This—10,000 Yojana-s—is also the height of Nīla, Sveta and Sṛṅgavān.) The width of these ranges again is that of Nīla, and others. By Bhārata we are to understand Nābhi.

On the west of Ilāvṛta is the Mālyavat range and on the east lies the Gandha-Mādana range. These ranges extend north up to the Nīla range and on the south up to the Niṣadha range. They are two thousand Yojana-s wide. They are the boundary ranges of Ketu-māla and Bhadrāśva respectively. (East and west there is the Meru surrounded by Ilāvṛta, then there are the two ranges Mālyavat and Gandha-Mādana, and the two varṣa-s Bhadrāśva and Ketu-māla and nothing besides).

North and south, there is the Meru and Ilāvṛta, 6 mountain ranges and 6 Varṣa-s, 3 on each side and nothing else.

[Where do you then get *lakṣa* of Yojana-s? It is said:

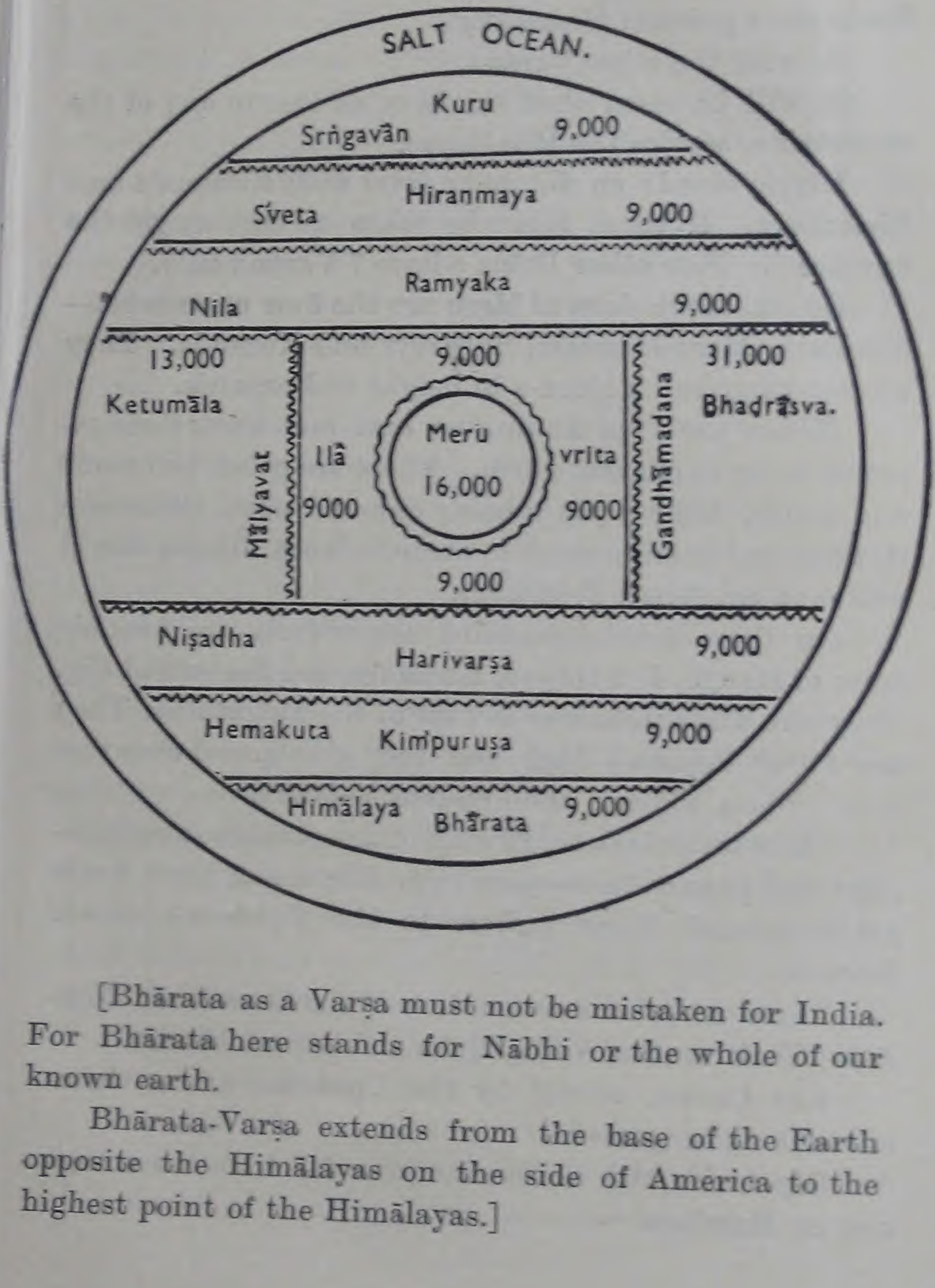
Meru has a diameter of 16,000. Ilāvṛta has 18,000. The 6 Varṣa-s have $6 \times 9{,}000 = 54{,}000$. The 6 mountain ranges have together a width of $6 \times 2{,}000 = 12{,}000$. Thus north and south, we have $16{,}000 + 18{,}000 + 54{,}000 + 12{,}000 = 100{,}000$.

East and west we have 34000 (9000+16000+9000) across Meru and Ilāvṛta and the two mountain ranges $2 \times 2000 = 4000$.

The expanse of the two Varṣa-s up to the ocean is 62000. This gives us $34000 + 4000 + 62000 = 100{,}000$. Thus there is no conflict. *Śrīdhara.*

[This explanation of Śrīdhara throws immense light on the text. We find that the area is measured by the diameter. We find that 16000 is the diameter of Meru at the foot. We find that Ilāvṛta has 9000 from Meru to Nīla and 9000 from Meru to Niṣadha. We understand also why Bhadrāśva and Ketu-māla were said to be exceptions, their expanse being 34,000. A diagram will now best illustrate what we say.]

JAMBŪ DVĪPA.



[Bhārata as a Varṣa must not be mistaken for India. For Bhārata here stands for Nābhi or the whole of our known earth.

Bhārata-Varṣa extends from the base of the Earth opposite the Himālayas on the side of America to the highest point of the Himālayas.]

Kiṁpuruṣa-Varṣa, so called from its dwellers, extends from the highest point of the Himālayas as its base to the highest point of Hema-kūṭa.

So with the other Varṣa-s.

It will be seen, that we have no idea of any of the mountains, besides the Himālayas.

Ilāvṛta stands on the same level with Ketumāla and Bhadrāsva. If these three be taken as one, we get the number 7. Five other Dvīpa-s have 7 Varṣa-s only.]

On the four sides of Meru are the four mountains—Mandara, Meru-Mandara, Supārsva and Kumuda. They are ten thousand Yojana-s in height and expanse.

(There are two mountains east and west, their expanse being north and south. There are other two north and south, their expanse being east and west. Otherwise if these mountains were to encircle Meru, Ilāvṛta would not be in existence, *Śrīdhara*).

On these four mountains respectively are four big trees of Mango, Jamboland, Kadamba and the sacred Fig. They are the banners as it were of the Mountains. They are 11000 Yojana-s high and they also spread over this area. Their width is one hundred Yojana-s.

There is one lake below each of these: milk, sugarcane-juice and pure water respectively. The use of these fluids gives natural Yogic powers to the Upadeva-s (lesser Deva-s).

There are also four gardens of the Deva-s, *viz.* Nandana, Chaitraratha, Vaibhrājaka and Sarvatobhadra.

The Deva-s, adored by the Upadeva-s amuse themselves in those gardens.

Big fruits with nectar-like juice fall from the mango tree on Mandara.

(The Vāyu-purāṇa gives the measure of the fruit. The Ṛṣi-s who perceive truths give the measure of the fruits to be 108 cubits with the fist closed (*áratni*) and also 61 cubits more. *S'rīdhara*)

When these fruits drop down, they give out a very sweet, very fragrant, profuse reddish juice which collects to form the river called Aruṇodā, having water of the colour of Aruṇa or the morning Sun. This river waters the Eastern part of Ilāvṛta. The use of this water gives such a sweet scent to the body of the woman attendants of Durgā that the wind carries the scent to ten Yojana-s around.

So the Jambū-river is formed by the juice of the fruits that drop down from the Jambolova tree in Meru-Mandara. It waters the southern part of Ilāvṛta.

The land on the banks of these rivers is soaked by their juice and worked on by air and light and is thus converted into gold called Jāmbūnada, which supplies ornaments to the Deva-s.

Aruṇa is the morning Sun, as well as the colour of the morning Sun. The river with Aruṇa water is also gold-producing.

The Kadamba tree on Supārs'va has cavities from which flow five streams of honey, each 5 Vyāma-s wide (Vyāma-=the space between the tips of the fingers of either hand when the arms are extended.) These streams water the western part of Ilāvṛta. The fragrant breath of those that use them spreads over one hundred Yojana-s all round.

The fig tree (Vaṭa) called S'atavalis'a on the summit of Kumuda has branches which give rise to rivers that bring forth milk, curd, honey, clarified butter, molasses,

edibles, carpets, cloths, ornaments, in fact all objects of desire. These rivers fall from Kumuda and irrigate the northern part of Ilāvṛta.

Those that use the waters of these rivers are free from all infirmities, diseases, secretions, old age and death. They live in absolute bliss all their lives.

There are twenty more mountains on all sides of Meru, round its base. They are Kuraṅga, Kurara, Kusumbha, Vaikaṅkalta, Trikūṭa, S'is'ira, Pataṅga, Rucaka, Niṣadha, S'itivāsa, Kápila, S'aṅkha, Vaiḍūrya, Jārudhi, Vihaṅga, Ṛṣhabha, Nāga, Kālañjara, Nīrada and others.

Two mountains, Jatharu and Devakūṭa, are situated to the east of Meru. They are two thousand Yojana-s in height and in width. To the north they spread over 18,000 Yojana-s.

So on the west there are the two mountains Pavana and Pāriyātra.

On the south there are Kailāsa and Karavīra, which expand towards the east. So on the north, there are Tris'ṛṅga and Makara. (If different measures are given in Viṣṇu and other Purāṇa-s, they are with reference to different Kalpa-s. *S'rīdhara*)

The sages say that in the central portion of the top of Sumeru is the abode of Brahmā, made of gold, 10,000,000 Yojana-s in area, and of four equal sides.

Surrounding the abode of Brahmā are the eight abodes of the eight Lokāpāla-s situated respectively in the directions presided over by these Lokapāla-s. Each of these abodes has the colour of its own Loka-pāla and each extends over $2\frac{1}{2}$ thousand Yojana-s. The names of these abodes are given in other Purāṇa-s, thus :

Manovatī is the abode of Brahmā,
Amarāvatī ,, ,, Indra.
Tejovatī ,, ,, Agni.
Saṁyavmanī ,, ,, Yama.
Kṛṣṇāṅgana ,, ,, Naiṛṛta.
Sradhavatī ,, ,, Varuna.
Gandhavatī ,, ,, Vāyu.
Mahodayā ,, ,, Kubera.
Yasovatī ,, ,, Īs'a.

THE GAÑGĀ

Sk. V. Ch. 7

The Avatāra-Vāmana asked Bāli, the Daitya King, for as much space as he could cover in three steps. The first step covered the earth. Vāmana then raised his foot over the heavens and the stroke of his left toe-nail caused a hole in the cosmic egg. Water entered the hole from outside, water that carried the washings of Viṣṇu's feet and that was consequently capable of purifying all the impurities of the world and that was in itself very pure water that was then called Bhagavat-padī. In a thousand Yuga-s the stream reached the highest point of Svar-Loka, called Viṣṇu-pada.

Dhruva carried the stream on his own head with ever-increasing devotion.

The seven Ṛṣi-s (of the Great Bear) carry the sacred water in their braided tufts of hair, as something better than Mukti, for the stream of devotion flows from Viṣṇu direct.

Thence the stream passes through the path of the Deva-s, studded with thousands and thousands of starry chariots, till it overflows the lunar regions and falls down on the abode of Brahmā in Meru.

There the stream divides itself into four arms called Sītā, Alakanandā, Vaṅkṣu and Bhadrā.

The Sītā flows from the abode of Brahmā through the highest mountain ranges, and coming down to Gandha-Mādana and thence through Bhadrāśva-Varṣa she falls into the salt ocean towards the east.

So the Vaṅkṣu flows through the Mālyavat range into Ketumāla-Varṣa and falls through the west into the Salt ocean.

The Bhadrā flows north from the Sumeru peak through several mountain ranges down to S'ṛṅgavat range and passes through Kuru into the Salt ocean.

The Alakanandā flows south from the abode of Brahmā through several mountain ranges to Hema-Kūṭa and thence to Himālaya till it reaches Bhārata-Varṣa (*i.e.*, Nābhi-Varṣa) and at last flows through it into the Salt ocean.

There are a thousand other rivers and a thousand other mountains in each Varṣa.

[The real source of the Gaṅgā is not the melting of snow in the Himālayas. That may be the source of the waters that swell the bed of the Gaṅgā, as we see it. But the Gaṅgā is something more than a volume of waters. There is a spiritual current underlying its waters. That current comes from regions higher than the highest peak of the Himālayas. Hence the great sanctity attached to it].

THE MYSTERIES OF THE VARṢA-S

Sk. V. Ch. 17-19

Of the nine Varṣa-s, Bhārata is the field of Karman (I must now once for all remind my readers that Bhārata when mentioned as a Varṣa means Nābhi-Varṣa the whole of this visible earth from the highest point of the Himālayas downwards). The other Varṣa-s are places of fruition of the merits of those that go to Svarga. Hence they are called terrestrial (Bhauma) Svarga-s.

(Svarga is of three kinds :

(*a*) *Divya viz.* Svarga proper or Svar-loka.

(*b*) Bhauma or terrestrial and (*c*) Bila or Pātālic. *S'rī-dhara.)*

Ilāvṛta. The dwellers of this Varṣa live for ten thousand years of human measure. They are like Deva-s. They have the vitality of ten thousand elephants. Their body is strong like the thunderbolt. They enjoy with women all their lives and only one year before death do the women bear children. They always live as it were in Tretā-yuga.

Nārāyaṇa—the Mahā-Puruṣa pervades all the Varṣa-s for their good, in different forms of His Catur-Vyūha (Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha).

In Ilāvṛta, Bhava or S'iva is the only male. Other males do not enter that Varṣa, for they know the curse

of Bhavānī (Durgā) that whoever should enter the Varṣa was to become a female.

Bhava is adored by millions of women. He meditates on the fourth, the Tāmasa-Mūrti of Mahā-puruṣa *viz.* Saṁkarṣaṇa. He recites the following mantra and runs about:

"Oṁ Namo Bhagavate Mahā-Puruṣāya Sarva-guṇa-Saṁkhyānāya Anantāya Avyaktāya Namah."

Oṁ, Salutations to Bhagavat Mahā-Puruṣa, salutations to the manifester of all Guṇa-s, the Endless, the Unmanifested."

Then follows a prayer to Saṁkarṣaṇa for which readers are referred to the original *Bhadrāśva*.

Bhadraśravas is the lord of Bhadrāśva. He and his followers dwell there, they meditate on the Haya-śīrṣa aspect of Vāsudeva, they recite the following mantra and run about.

"Oṁ Namo Bhagavate Dharmāya Ātma-viśodhanāya namaḥ."

Oṁ salutations to Bhagavat Dharma; salutations to him who purifies the soul;

Then follows a prayer to Hayagrīva *Hari-varṣa*.

The renowned saintly Daitya Prahlāda with the dwellers of this Varṣa adore Him and recite the following mantra.

"Oṁ Namo Bhagavate Śrī Nara-Siṁhāya Namas-tejas-tejase āvirāvirbhava vajra-nakha vajra-daṁṣṭra Karmāśayān randhaya randhaya tamo grasa oṁ Svāhā Abhayam Abhayam Ātmani bhūyiṣṭhah oṁ kṣraum."

Oṁ salutations to Bhagavat Śrī Nṛsiṁha, salutations to the fire of all fires! Manifest Thyself! Manifest Thyself O thunder-nailed! O thunder-toothed! Burn up,

burn up all desires! devour Tamas! Oṁ Svāhā! Freedom from fear, freedom from fear be in us. Oṁ! Kṣraum!

Ketumālā

Pradyumna or Kāmadeva presides over Ketumāla in order to please Lakṣmī Saṁvatsara (one year), the daughters of Saṁvatsara *viz.* the nights and Sons of Saṁvatsara *viz.* the days. The days and nights are 36,000 in number *i.e.* as many as are contained in the full term of a man's life (one hundred years). These days and nights are the lords of Ketumāla Lakṣmī with whom the dwellers of Ketumāla adore Kāmadeva.

(The mantra and prayer are then given.)

Ramyaka.

Matsya (The Fish incarnation) presides over Ramyaka. Manu is the King.

(Mantra and prayer follow.)

Hiraṇmaya.

Kūrma (the Tortoise Incarnation) presides over Hiraṇmaya. Aryaman the chief of the Pitṛ-s dwells there with others.

(Mantra and prayer follow.)

Kuru.

Varāha or the Boar Incarnation presides over Kuru. Bhū with the dwellers of Kuru adore him.

(Mantra and prayer follow.)

Kiṁpuruṣa.

In Kiṁpuruṣa, Hanūmān with the dwellers of the Varṣa worships the Ādi-puruṣa Rāma, brother of Lakṣmaṇa and husband of Sītā.

(Mantra and prayer follow.)

Bhārata-Varṣa.

Nārāyaṇa presides over this Varṣa. There are various Varṇa-s and Āsrama-s in this Varṣa. Nārada of great devotion leads the people of this Varṣa. His object in so doing is to teach to Sāvarṇi, the coming Manu, the Sāṁkhya and Yoga (as related in the Bhagavad-Gīta) together with the full realisation of Bhagavān (as related in the Pañcarātra-s).

[This mission of Nārada is specially noteworthy.]

(Mantra and prayer follow.)

In this Bhārata-Varṣa there are many mountains and rivers.

Malaya, Maṅgalaprastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭara, Kolla, Sahya, Ṛṣyamūka, S'rīsaila, Veṅkaṭa, Mahendra, Vāridhara, Vindhya, S'aktimān, Ṛkṣa, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indra-kīla, Rāma-giri and hundreds and thousands of other mountains are situated in this Varṣa.

The following are the principal rivers : Candravāsa, Tāmrapārṇī, Avaṭōdā, Kṛtamālā, Vaihāyasī, Kāverī, Pinākinī, Payasvinī, Sarkarāvartā, Kṛṣṇaveṇī, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī, Sindhu, S'ōṇa, Mahā-nadī, Vedasmṛti, Ṛṣi-kulyā, Tri-sāmā, Kausikī, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Bhogavatī, Ṣaṣṭhavati, Saptavatī, S'atadru, Suṣamā, Candra-bhāgā, Marudvṛdhā, Vitastā, Asiknī and Visvā.

Those that acquire birth in this Varṣa have recourse to Svarga, humanity and Naraka respectively, according as their Karman is White (Sāttvic), Red (Rājasic) or

Black (Tāmasic). The People acquire Mokṣa in this Varṣa in accordance with their Varṇa (Caste). (This is because Karman according to caste prevails in this Varṣa, not that Mokṣa is not otherwise attainable. *S'rī-dhara*).

And what is Mokṣa in this Varṣa? It is the Companionship of Mahātman-s (Mahāpuruṣa-s) brought about by the destruction of the bonds of Avidyā caused by various births. And that Mokṣa is in reality unceasing, unselfish devotion to the All-pervading, Indestructible, Causeless Paramātma Vāsu-deva.

Even the Deva-s say: "How fortunate are these people of Bhārata-Varṣa! For Hari is kind to them, as even without many performances they are so adapted for communion with Hari by devotion. We have attained Svarga by the performance of Yajña-s. But we shall have to be born again after the end of the Kalpa. What good is in this state, which does not bring us in direct communion with Viṣṇu? These people of Bhārata-varṣa even with their short lives acquire the state of Hari. If there be any Karman left to us after the enjoyment of Svarga may we be born as men that we may worship Hari."

Some say there are eight Upadvīpa-s in Jambū-Dvīpa, formed by the sons of Sagara when they dug up this earth in search of the sacrificial horse. They are Svarṇa-Prastha, Candra-S'ukla, Avartana, Ramaṇaka, Mandehāruṇa, Pañca-janya, Siṁhala and Laṅkā.

THE DVĪPA-S

Sk. V. Ch. 20

Plakṣa-Dvīpa

Jambū-Dvīpa is surrounded by the salt ocean on all sides which ocean extends over Lakṣa Yojana-s. That salt ocean is again surrounded on all sides by Plakṣa-Dvīpa, which extends over 2 lakṣa-s of Yojana-s.

There is one golden Plakṣa tree in that Dvīpa as high as the Jambū tree in Jambū-Dvīpa and it takes its name from that tree. There Fire is seven-tongued.

Idhma-jihva son of Priya-vrata ruled over this Dvīpa. He divided the Dvīpa into seven Varṣa-s and named them after his seven sons each of whom ruled over the Varṣa of his name.

S'iva, Vayāsa, Subhadra, S'ānta, Kṣema, Amṛta and Abhaya are the Varṣa-s.

Manikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmat, Suvarṇa, Hiraṇyasgrīva and Meghamāla are the seven chief mountains.

Aruṇā, Sṛmaṇā, Aṅgirasī, Sāvitrī, Suprabhātā, Ṛtaṁbharā, and Satyaṁbharā are the seven great rivers.

Haṁsa, Pataṅga, Ūrdhvāyana and Satyāṅga are the corresponding castes.

The dwellers of this Dvīpa live for one thousand years. They look like Deva-s and procreate after Deva fashion. They worship the Sūrya (Sun-god) of the Veda-s.

(The Mantra is given.)

In Plakṣa, S'ālmali, Kuśa, Krauñca and S'aka, the dwellers have their age, Indriya-s, strength, power and Buddhi by their very birth and not by Karman.

The Dvīpa is surrounded by the Sugar-cane juice ocean which extends over 2 lakṣa-s of Yojana-s.

Sālmalī-Dvīpa.—Twice as large as Plakṣa-Dvīpa. The ocean of wine surrounding it is equally large.

Tree.—Sālmalī (Bombax Malabaricum) as high as the Plakṣa tree is said to be the seat of Garuḍa.

King.—Yajña-bāhu son of Priya-Vrata.

Seven Varṣa-s and seven sons of Yajñabāhu.—Suro-cana, Saumanasya, Ramaṇaka, Devabarha, Pāribhadra, Āpyāyana and Abhijñāta.

Seven principal mountains.—Surasa, S'ata-Śṛiga, Vāmadeva, Kunda, Kumuda, Puṣpa-Varṣa and Sahasra.

Seven great rivers.—Anumati, Sinīvāli, Sarasvatī, Kuhū, Rajanī, Nandā and Rākā.

Divisions of people.—S'ruta-dhara, Vidyā-dhara, Vasuṁ-dhara, and Idhma-dhara.

Presiding deity.—The Moon.

Kuśa-Dvīpa.—Twice as large as S'ālmali-Dvīpa surrounded by an ocean of clarified butter equally large.

Tree.—Clusters of Kuśa grass glowing and glittering.

King.—Hiraṇya-retas son of Priya-Vrata.

Seven Varṣa-s.—Vasu, Vasu-dāna, Dṛḍharuci, Nābhi-gupta, Satyavrata, Vipranāma, and Devanāma.

Seven mountains.—Babhru, Catuśśṛiga, Kapila, Citra-Kūta, Devānika, Ūrdharoman and Draviṇa.

Seven rivers.—Rasa-kulyā, Madhu-kulyā, Mitra-vindā, S'ruta-vindā, Deva-garbhā, Ghṛta-cyutā, and Mantra-mālā.

Divisions of People.—Kus'ala, Kovida, Abhiyukta and Kulaka.

Presiding Deity.—Agni (Fire-god).

Krauñca-Dvīpa.—Twice as large as Kus'a, surrounded by an ocean of milk equally large. Named after the Krauñca Mountain. The Krauñca Mountain was attacked by Kārttikeya and injured too. But the Milk Ocean and the presiding deity Varuṇa saved it.

King.—Ghṛta-pṛṣṭha son of Priya-Vrata.

Seven Varṣa-s.—Āmoda, Madhuvaha, Meghapṛṣṭha, Sudāman, Bhrājiṣṭha, Lohitārṇa, Vanaspati.

Seven Mountains.—S'ukla, Vardhamāna, Bhojana, Upabarhaṇa, Ānanda, Nandana and Sarvato-bhadra.

Seven Rivers.—Abhayā, Amṛitaughā, Āryakā, Tīrthavatī, Rūpavatī, Pavitravatī and S'uklā.

Divisions of people.—Guru, Ṛṣabha, Draviṇa and Devaka.

Presiding Deity.—Ap (Water-God).

S'āka-Dvīpa.—32 lakṣa Yojana-s. Surrounded by an ocean of curds—equally extensive.

Tree.—S'āka (Teak wood tree) very fragrant.

King.—Medhātithi, son of Priya-Vrata.

Seven Varṣa-s.—Puro-java, Mano-Java, Vepamāna, Dhūmrānīka, Citra-ratha Bhahu-rūpa and Vis'vādhāra.

Seven mountains.—Isāna, Uru-S'ṛṅga, Bala-bhadra, S'ata-Kesara, Sahasra-srotas, Deva-pāla and Mahānasa.

Seven rivers.—Anaghā, Āyurdā, Ubhayasṛṣṭi, Aparājitā, Pañcapadī, Sahasra-Sṛti and Nija-Dhṛti.

Divisions of people.—Ṛta-vrata, Satya-vrata, Dānavrata and Anu-vrata.

Presiding Deity.—Vāyu (Wind-god).

Puṣkara-Dvīpa.—Twice as large as S'āka-Dvīpa surrounded by an ocean of pure water—equally extensive. There is a big Puṣkara or Lotus plant with thousands of golden leaves. The Lotus is known as the seat of Brahmā.

Standing between two Varṣa-s, eastern and western, is the Mānasottara Mountain ten thousand Yojana-s high. On the four sides of this Mountain are four abodes of the Loka-pāla-s=Indra and others.

Over these abodes the Saṁvatsara or Uttarāyaṇa—Dakṣiṇāyaṇa wheel (*cakra*) of the Sun's chariot moves in its course round Meru.

Vīti-hotra, Son of Priya-Vrata, is the king of this Varṣa. His two sons Ramaṇaka and Dhātaka are the lords of two Varṣa-s named after them.

The people of these Varṣas worship Brahmā by Yajña performances.

Beyond the Ocean of pure water is the Lokāloka (Loka and Aloka) Mountain, dividing Loka, the regions lighted by the sun, from Aloka or the regions not lighted by the sun.

As much land as there is between Mānasottara and Meru, so much golden land is there on the other side of the pure-water-ocean. It is like the surface of the mirror. If any thing is thrown on that land, it is not regained. It is therefore forsaken by all beings. [The land between Mānasottara and Meru extends one crore and a half *plus* seven and a half lakṣa-s of Yojana-s. There is as much land on the other side of the Pure-Water-Ocean. There are living beings in that land. Beyond that is the golden land. That land is eight crores and thirty nine lakṣa yojana-s wide. It is thus that the distance between Meru

and Lokā-loka comes to be 12½ crores of Yojana-s as mentioned below. This is also mentioned in the S'iva-Tantra.

"Two crores 53 laksa-s and 50 thousand of Yojana-s this is the measure of the seven Dvīpa-s with the Oceans. Beyond that is the golden land which is 10 Crores of Yojana-s. This is used by the Deva-s as their play-ground. Beyond that is Lokā-loka. The ten crores include the previously mentioned land, "For-saken by all beings"—this is to be understood 'with the exception of the Deva-s,' for it is mentioned as the play-ground of the Deva-s. *S'rī-dhara.*

In order to understand the commentary of *S'rī-dhara*, let us examine the figures.

Jambū-dvīpa with Ocean on one side of Meru	...	150,000 Yojana-s
Plakṣa-dvīpa with Ocean on one side of Meru	...	400,000
Sālmalī ,,	...	800,000
Kusa ,,	...	1,600,000
Krauñca ,,	...	3,200,000
S'āka ,,	...	6,400,000
Puṣkara ,,	...	12,800,000
Deduct Pure-Water-Ocean as it is not included between Meru and Mānasottara	...	6,400,000
		18,950,030
Mānasottara stands half way in Puṣkara, as it stands between two Varṣa-s. Deduct distance between Mānasottara and Pure-Water-Ocean.		3,200,000
		15,750,000

The distance between Meru and Mānasottara is 1½ Crores and 7½ lakṣa-s of Yojana-s.

According to S'rī-dhara, there is this much land on the other side of the Pure-Water-Ocean.

Beyond that land is the Golden land which according to *S'rī-dhara* is ... 83,900,000 Yojana-s

Thus we get Dvīpa-s and Oceans	25,350,000	,,
Land beyond Pure-Water-Oceans ...	15,750,000	,,
The Golden land ...	83,900,000	,,
	125,000,000	

Thus we get the 12½ crores of S'rī-dhara. Beyond the Golden land is the Lokāloka Mountain. This will also explain the quotation from S'iva-Tantra. The following Diagram will partially illustrate the points.

Lokāloka

* * * * * * * * *

The Golden Land

Land beyond Pure-Water-Ocean

Pure-Water-Ocean

Puṣkara [* * Mānasōttara

Milk-Ocean

S'āka

Sour-Milk-Ocean

.....

Krauñca

Clarified Butter-Ocean

.....

Kus'a

Wine-Ocean

.....

S'ālmalī

Sugarcane-Juice-Ocean

.....

Plakṣa

Salt-Ocean

.....

* Meru, Jambū]

The Lokāloka is the boundary of three Loka-s, Bhū. Bhuvar, and Svar.

The rays of the numerous bodies from the Sun up to Dhruva culminate in the regions on the Trilokī side of Lokāloka but they can never reach its other side, For such is the height and expanse of Lokāloka—(It is even higher than Dhruva. So it is the boundary of Trilokī. *S'rī-dhara*).

The Bhū-Gola or the Bhū system measures 50 Crores of Yojana-s. And Lokāloka is one-fourth of that *i.e.*, $12\frac{1}{2}$ Crores of Yojana-s (on one side of Meru. *S'rī-dhara*).

Over this Lokāloka, Brahmā placed 4 Elephant Kings in four different directions *viz*: Ṛṣabha, Puṣkaracūda, Vāmana and Aparājita. This is for the preservation of the Loka-s.

Bhagavān Mahā-Puruṣa (Viṣṇu) Himself remains there. He infuses various powers into the Elephant Kings and into the Lokapāla-s (preservers of the Loka-s), Indra and others who are but His manifestations. He pervades them all. He manifests His pure Sattva. The Charateristics of that sattva are the eight Siddhi-s.

Dharma, Jñāna, Vairāgya, Aisvarya etc., Viṣvaksena and His other Companions are with Him. His own weapons are in his hands. He remains there for the good of all Loka-s.

To the end of the Kalpa, Viṣṇu remains in this way pervading all for the preservation of the Universe formed by His own Māyā.

The measure of Aloka is also 12½ Crores of Yojana-s (on the side of Meru. *Śrī-dhara*).

Beyond Aloka is Visuddha (very pure region) where only masters of Yoga can go.

The Sun stands in the centre of the Egg. That is also the middle ground between Svar and Bhū. Between the Sun and the Circumference of the Egg is 25 Crores of Yojana-s.

The Sun is called Mārtāṇḍa (Mṛta and Aṇḍa) because in Mṛta or dead matter he enfused life as Vairāja. He is called Hiraṇya-Garbha (Gold-wombed) because he came out of the Golden Egg.

The sun divides space into Bhū, Bhuvaṛ and Svar. The Sun divides the regions of enjoyment and Mokṣa. He divides the Naraka-s and Pātāla-s. He is the Ātman of Deva-s, men, animals, plants and other Jīva-s. He is the manifester of sight.

SVAR AND BHUVAR

Sk. V. Ch. 21

THE localisation, measure and other details of Bhū have been given above. (By expanse 50 Crores and by height 25 Crores—of Yojana-s *S'rī-dhara)*.

The measure of Svar is the same as that of Bhū—Just as one cotyledon gives the measure of the other Cotyledon in a flower.

Bhuvar is the connecting link between Bhū and Svar.

THE SUN

Sk. V. Ch. 21—22

THE Sun from the Bhuvar-Loka sends forth his rays to Trilokī.

(Here follow astronomical details which need not be given here.)

When the Sun is between the autumn and spring Equinoxes it is called Uttarāyaṇa (or going towards the north). Then the Sun's motion is said to be slow.

When the Sun is between the spring Equinox and autumn Equinox, it is Dakṣiṇāyana (Going towards the south.) The Sun's motion is then said to be quick.

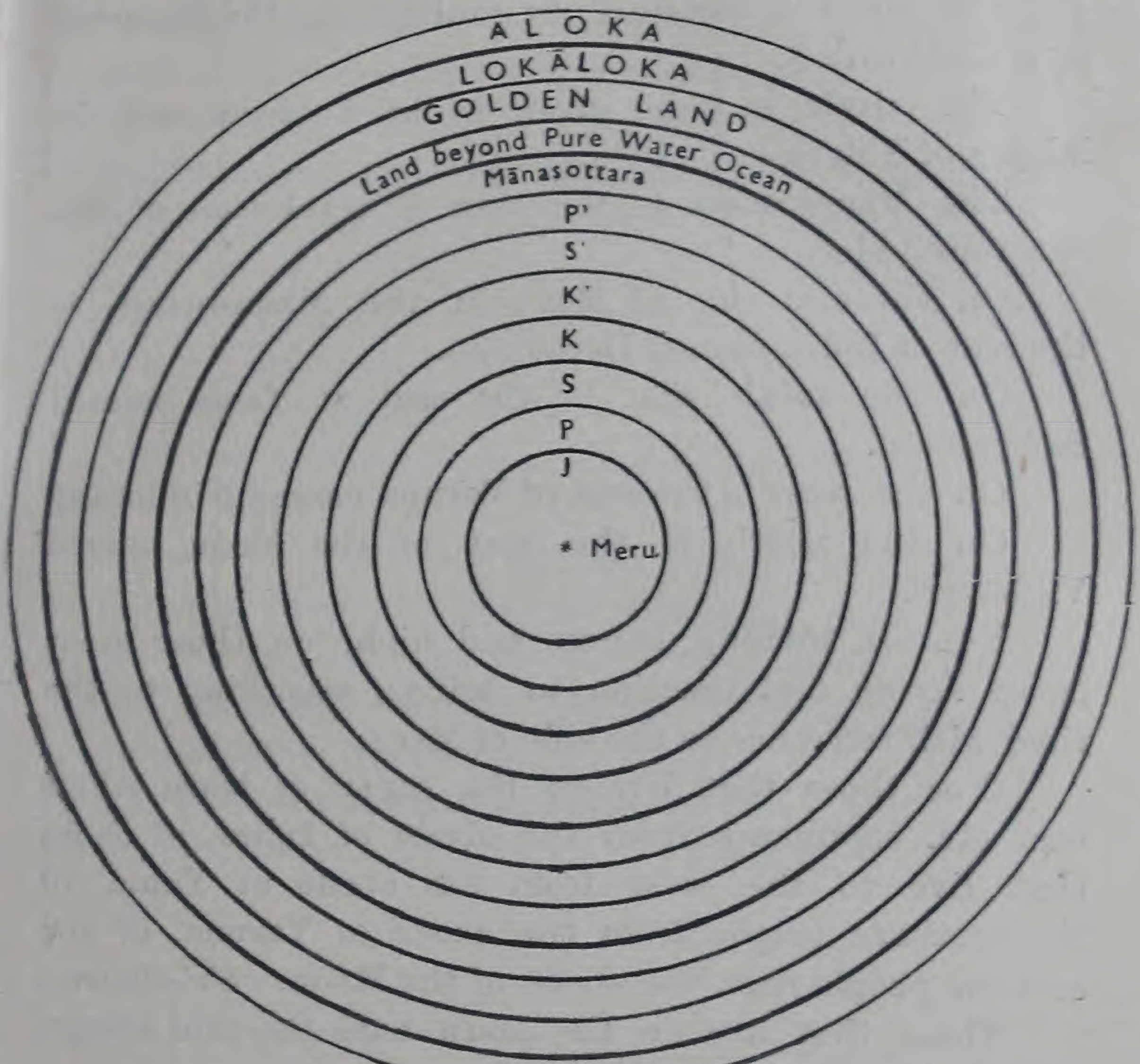
When the sun is at the Equinoxes it is Viṣuva. The Sun's motion is then said to be Even..

When it is Dakṣiṇāyana, the nights increase. When it is Uttarāyaṇa the days increase.

The sages teach that 9 crores and 51 lakṣa-s of Yojana-s make the circumference of Mānasottara.

[On both sides of Meru up to Mānasottara is 3 crores and 15 lakṣa-s of Yojana-s. The measure of the above circle is obtained from this (diameter). *S'rī-dhara.*]

[A full diagram of the Bhū system will now be given, to explain the above figures. For the sake of convenience, the Dvīpa and its ocean are given as one.



From Meru to Lokāloka on one side	...	$12\frac{1}{2}$	Crores
on both sides	...	25	,,
Lokāloka on both sides	...	25	,,
Measure of Bhū system	...	50	,,
Distance from Meru to Mānasottora		15,750,000	
On both sides	...	31,500,000	

The Mānasottara range is a circle of which the last figure is the diameter.

The circle is obtained by multiplying the diameter by a little over 3.

The circle is thus given to be 9 crores and 51 lakṣa-s of Yojana-s.

The Mānasottara is the path of revolution of the sun round Meru.

On the east side of Meru in the Mānasottara is the seat of Indra named Devadhānī.

On the south side is the seat of Yama named Saṁyamanī.

On the west is the seat of Varuṇa named Nimlocanī.

On the north is the seat of the Moon named Vibhāvarī.

Sunrise, midday, sunset and night on those seats cause action and inaction in beings, according to the time with reference to the side of Meru.

(For those that live to the south of Meru, their east etc. commence from the abode of Indra, of those that live to the west from the abode of Yama, of the northern people from the abode of Varuṇa, of the eastern people from the abode of the Moon. *S'rī-dhara.*)

Those that live on the Meru have the Sun always over their heads.

The Sun's chariot makes one round along Mānasottara in one year. The wheel or cakra of the chariot is therefore called Saṁvatsara.

The 12 months are the 12 spokes of that wheel. The six seasons form 6 arcs.

The pole of that chariot extends to the top of Meru. The other end of the pole is on the Mānasottara. (It is either to be thought that the wheel is placed more than 50,000 Yojana-s over the Mānasottara in the regions

of air or the wheel is to be considered as high as that distance, otherwise the Mānasottara being 10,000 Yojana-s high and Meru being 84 Yojana-s high, 16 thousand Yojana-s being under ground, there will be a difference of planes in the Sun's revolution. *S'rī-dhara.*)

There is another movement of the Sun round Dhruva. The radius of that revolution is one fourth the distance between Meru and Mānasottara (*i.e.* $\frac{1}{4} \times 15,750,000 = 3,937,500$ Yojana-s).

The movement round Dhruva is caused by the action of air.

The seat within the chariot is 36 lakṣa-s of Yojana-s wide. The yoke is also of the same measure. The seven horses are the seven Vedic metres (Gāyatrī, Uṣṇih, Anuṣṭubh, Bṛhatī, Paṅkti, Triṣṭubh and Jagatī). They are driven by Aruṇa.

The thumb-sized Vālakhilya-Ṛṣhi-s stand in front of the chariot and chant hymns in honor of Āditya.

THE PLANETS AND STARS

Sk. V. Ch. 22—23

THE moon is one laksa of Yojana-s over the Sun. The growing Moon makes the day of the Deva-s and the waning Moon is the life of all Jiva-s, in fact he is Jiva.

He is Manomaya, Annamaya, Amṛtamaya. From him, therefore, proceed the life and advancement of Deva-s, Pitṛ-s, Men, Animals and Plants.

Two lakṣa-s of Yojana-s over the Moon are the 27 Zodiacal constellations and also the star Abhijit (a mysterious star between Uttarāṣāḍhā and S'ravaṇa) attached to the wheel of time.

Two lakṣa-s of Yojana-s over them is S'ukra or Venus. His movements are like those of the Sun. He is ever favourable to men. His progression is generally accompanied by showers of rain. He also subdues those planets that counteract the rains.

Two lakṣa-s of Yojana-s over S'ukra is Budha or Mercury. He is much like S'ukra in his movements and is generally favourable to men. But when he transgresses the Sun, there is fear of high winds, rainless clouds and drought.

Two lakṣa-s of Yojana-s over Budha is Maṅgala or Mars. He moves through each sign of the Zodiac in three

fortnights. He is generally unfavourable to men, causing miseries, unless he proceeds by retrogression.

Two lakṣa-s of Yojana-s over Mars is Bṛhaspati or Jupiter. He moves in each sign of the Zodiac for one Parivatsara (year of Jupiter), if there is no retrogression. He is generally favourable to the Brāhmaṇa-s.

Two lakṣa-s of Yojana-s over Jupiter is S'anais'cara or Saturn. He loiters in each sign of the Zodiac for thirty months. He completes his round in thirty Anuvatsara-s. He is generally unfavourable to all and causes unrest.

Eleven lakṣa-s of Yojana-s over Saturn are the Ṛṣi-s. Their influence is for the good of all people. They revolve round the Supreme abode of Viṣṇu.

Thirteen lakṣa-s of Yojana-s beyond the Ṛṣi-s is Dhruva, which is the Supreme abode of Viṣṇu.

All luminous bodies attached to the wheel of time move round Dhruva, propelled by Vāyu while Dhruva remains fixed.

The planets and stars remain fixed in their relative positions, under the union of Prakṛti and by the future made for them by their Karman.

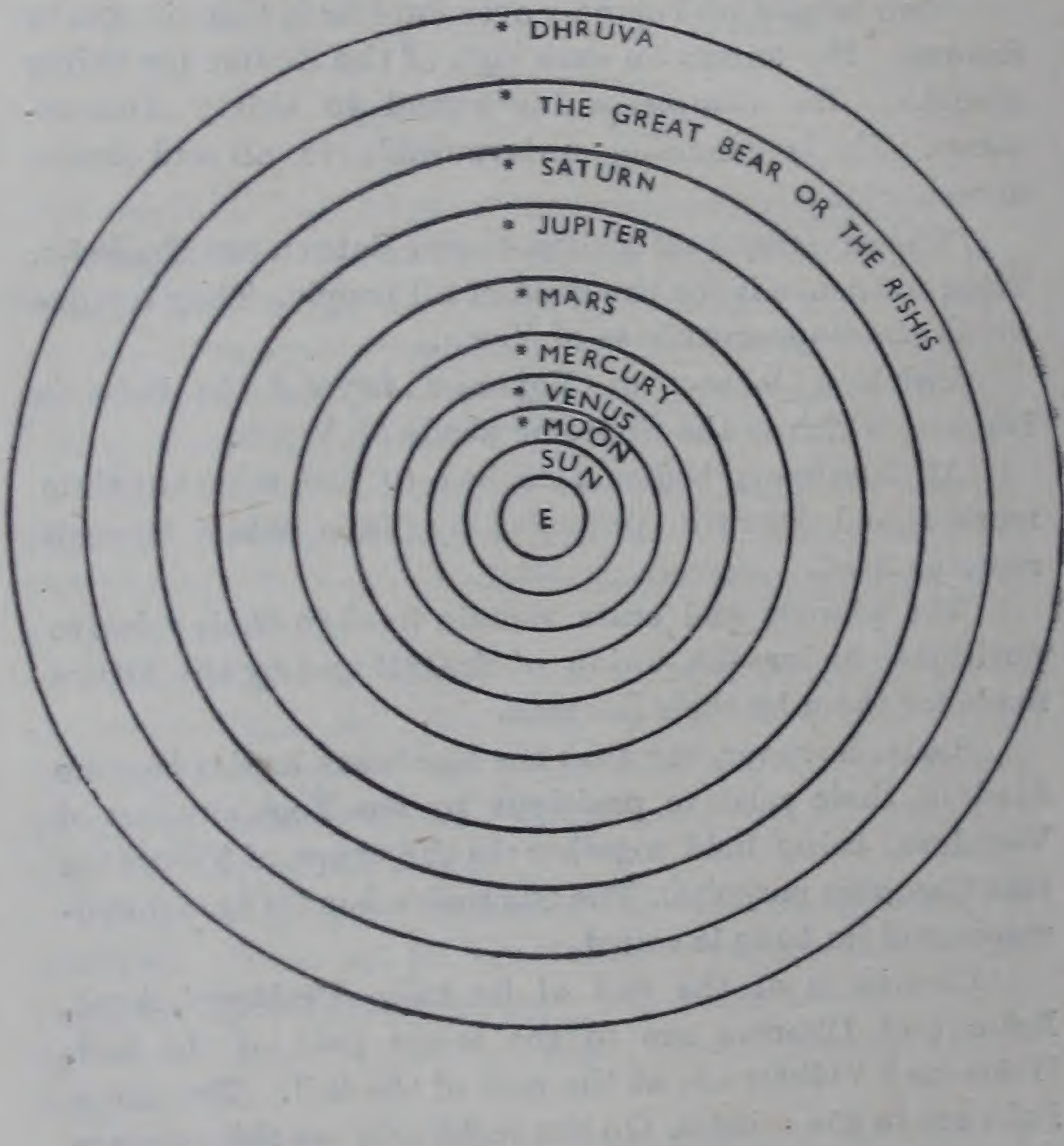
Some, however, say that the luminous bodies become fixed in their relative positions by the Yoga support of Vāsudeva, being held together in the shape of S'is'umāra (the Gangetic porpoise). The S'isumāra has its face downwards and its body is coiled.

Dhruva is at the end of its tail. Prajāpati, Agni, Indra and Dharma are in the lower part of the tail. Dhātṛ and Vidhātṛ are at the root of the tail. The seven Ṛṣi-s are in the middle. On the right side are the fourteen Stars from Abhijit to Punarvasū. On the left side are

the 14 stars from Puṣya to Uttarāṣāḍhā. So on, all the stars and planets. (For details refer to the original).

The S'is'umāra is the Universal manifestation of Mahā-Puruṣa.

[The following Geo-centric diagram is given, as illustrative of the positions of the planets.]



THE PĀTĀLA-S

Sk. V. Ch. 24

Ten thousand Yojana-s below the Sun is Rāhu, son of Siṁhikā. Though an Asura, by favour of Bhagavān he became a planet and immortal too like the Deva-s.

Ten thousand Yojana-s below Rāhu is the abode of the Siddha-s, Cāraṇa-s and Vidyādhara-s.

Below that is the abode of the Yakṣa-s, Rākṣasa-s, Piśāca-s, Preta-s and Bhūta-s. This abode extends down to the regions of air and clouds.

One hundred Yojana-s below that is the Earth. The details of the Earth's surface have been given above.

Underneath the Earth are the seven Pātāla-s: Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. They are ten thousand Yojana-s apart from each other.

In these nether Svarga-s, Daitya-s, Dānava-s, and Nāga-s dwell. Their enjoyments, power, joys and luxuries are even greater than those of the Deva-s of Svarga. Their houses, gardens and playgrounds are very rich. They are always joyous. They are attached to their wives, sons, friends and attendants. By the grace of Īśvara, their desires are always gratified.

Maya, the Dānava Magician, has built wonderful houses, gardens etc. in these regions with precious stones.

There are no divisions of time, as the Sun's rays do not enter those regions and no disturbances from such divisions. All darkness is removed by the light of the precious stones on the head of the serpent king.

The people of Pātāla use divine herbs and medicines, and consequently they have no infirmities, diseases, old age, langour and offensive secretions.

They have no death except by the Cakra of Bhagavān (*i.e.* final extinction).

Atala: Bala, the son of Maya resides in Atala (Maya is a masculine form of Māyā—the root—Prakṛti). He created here 96 forms of Māyā. The Māyāvin-s (those who practise Magic) still have recourse to those forms. When he yawns, three classes of women spring into existence *viz.* (1) Svairiṇī (self-willed loose women), (2) Kāminī (passionate women) and (3) Puṁscalī (unchaste women).

If any one enters Atala these women completely allure him by their Hāṭaka (golden) charm, and when the man is completely overcome by their allurements, he says "I am Iśvara" "I am Siddha."

[The women are only forms of Māyā because Māyā is personified as an alluring woman. A man in Atala is completely under the domination of Māyā and becomes estranged from spirit. So Māyā is all in all to him and he knows no other.]

Vitala.—Below Atala is Vitala. There Bhava (S'iva) the king of Gold reigns in company with his consort Bhavānī, attended by Bhūta-s. He remains there for the benefit of the Prajāpati creation. The fluid of intercouse with Bhavānī gives rise to a river called Hāṭakī (Golden). Agni kindled by Vāyu drinks up that river and gives out

the gold called Hāṭaka which is used in ornaments by the Asura-s who dwell there.

(We have known S'iva as the Astral Lord. We find him here engaged in the work of creation. The text speaks of a mysterious connection between him and the gold called Hāṭaka. The occult varieties of gold such as Jāmbūnada and Hāṭaka form a fit subject of study. Hāṭaka refers to the Prajāpati creation. There is duality in Vitala, as distinguished from the singleness of Māyā in Atala).

Sutala.—Below Vitala is Sutala. There the renowned Bali son of Virocana still dwells. Vāmana, the Dwarf Incarnation of Viṣṇu, took away the Trilokī from him and placed him here. His enjoyments even here are greater than those of Indra. He performs Svadharma and worships Viṣṇu. His sins are all removed.

(A full account of Bali will be given later.)

Talātala.—Below Sutala is Talātala. Maya, the Dānava king, rules there. His "Three Pura-s" (abodes) were destroyed by S'iva who is hence called Tripurāri. But S'iva favoured him again and placed him in Talātala. He is the preceptor of all Māyāvin-s. He is preserved by S'iva and he has no fear from Sudarsana (the cakra weapon of Viṣṇu, which symbolises Time).

(Bali and Maya, Trilokī and Tripura, the seizure of one and the destruction of the other, the restoration of Bali to Sutala and of Maya to Talātala, the favour shown to them in those regions, the correspondences of Sutala and Talātala are worth careful consideration. In the case of one, Viṣṇu or the Preservative aspect of the Second Puruṣa is the actor, and in the other, S'iva, the Restorative aspect.)

Mahātala.—Below Talā-tala is Mahā-tala. Many-headed serpents, the progeny of Kadru, dwell there. The chief amongst them are Kuhaka, Takṣaka, Kāliya, Suṣeṇa, and others. They are always afraid of Garuḍa, the Vehicle of Viṣṇu, and they are therefore seldom seen to indulge in pleasure-trips outside.

Rasātala.—Below Mahātala is Rasātala; Daitya-s, Dānava-s and Phaṇis, named Nivātakavaca-s, Kālakeya-s and Hiraṇya-pura-vāsin-s dwell there. They are the enemies of the Deva-s. They are powerful from their very birth. They are subdued by the Sudarsana of Viṣṇu. They are like serpents. They fear even the threats of Saramā, the bitch of the gods who is Indra's messenger to them. They fear Indra also.

Pātāla.—Below Rasā-tala is Pātāla. The Nāga-s dwell there. Vāsuki is their chief. The other principal Nāga-s are—S'aṅkha, Kulika, Mahā-S'aṅkha, S'veta, Dhanaṁjaya, Aśvatara and Devadatta. Their hood is very large and they are very furious. Some of them are fiveheaded, some seven-headed, some ten-headed, some a thousand-headed. The precious stones on their hoods dispel all darkness from Pātāla.

ANANTA

Sk. V. Ch. 25

At the root of Pātāla, thirty thousand Yojana-s beyond, is the Tamas aspect of Bhagavān called Ananta. Those that worship the Caturvyūha aspect call him Saṁkarṣaṇa. He has a thousand heads. The earth held up on one of these heads looks but like a mustard seed. When the time for dissolution comes, Ananta assumes His Tamasic form and becomes Rudra—otherwise called Saṁkarṣaṇa, a host of eleven beings, each with three eyes, three tufts of hair and with tridents on their heads. At other times, Ananta withdraws His Tamas and abides for the good of all Loka-s. His eyes roll as it were by intoxication. His garments are blue. He has one ear-ring. He has a plough at his back.

THE NARAKA-S

Sk. V. Ch. 26

"WHERE are the Naraka-s, O Ṛṣi?" asked Parīkṣit. "Are they particular localities? Are they outside the Trilokī or inside?"

S'uka replied:

They are inside the Trilokī on the southern side below the earth, over the waters, where Agniṣvātta-s and other Pitṛ-s deeply meditate on the welfare of their respective descendants.

There, Yama, the Death-god, metes out just punishment to the dead.

There are Twenty-one Naraka-s:

(1) Tāmisra, (2) Andhatāmisara, (3) Raurava, (4) Mahāraurava, (5) Kumbhīpāka, (6) Kālasūtra, (7) Asipatravana, (8) Sūkara-Mukha, (9) Andha-Kūpa, (10) Kṛmibhojana, (11) Saṁdaṁs'a, (12) Tapta-Sūrmi, (13) Vajra-Kaṇṭaka-Sālmalī, (14) Vaitaraṇī, (15) Pūyoda, (16) Prāṇarodha, (17) Vis'asana, (18) Lālābhakṣa, (19) Sārameyādana, (20) Avīchi and (21) Ayaḥpāna.

There are seven other Naraka-s:

(1) Kṣāra-Kardama, (2) Rakṣogaṇa-bhojana, (3) S'ūlaprota, (4) Dandas'ūka, (5) Āvaṭa-nirodhana, (6) Paryāvartana and (7) Sūcī-mukha.

(For details of these Naraka-s, the reader is referred to the original. They are more for the exoteric than for the esoteric reader.)

There are hundreds and thousands of such Naraka-s in the realms of Yama. The vicious enter them by turns. The meritorious go to Svarga. But the Karman-s of men are not exhausted in Svarga or Naraka. For that which remains unexhausted, they enter life again by re-birth.

(The mention of Pitṛ-s and Yama connects the Naraka-s with the astral plane.)

THE STORY OF AJĀMILA

Sk. VI. Ch. 1—3

RĀJAN PARĪKṢIT asked how men could avoid Naraka.

S'uka replied.—It is by Prāyas'citta (expiation) that men can avoid Naraka. But it is not Vedic Prāyas'citta, not fasting by Cāndrāyaṇa and other Vrata-s. These Vedic performances cannot root out vicious tendencies, for the performer is seen again to indulge in vices. They do not purify the mind. They simply counteract the Karmic effect of the act for which Prāyas'citta is performed. The real Prāyas'citta is devotion to Viṣṇu.

Ajāmila was the son of a Brāhmaṇa. He was dutiful, virtuous, modest, truthful, and regular in the performance of Vedic injunctions. One day in obedience to his father he went into the forests and there collected fruits, flowers, sacrificial wood and *Kus'a*—on returning he saw a S'ūdra in company with a slave-girl. He tried much to subdue his passions but did not succeed. He spent the whole of his patrimony to win the love of that girl. He gave up his own wife and kept company with that slave girl. He had by her, several sons of whom the youngest was Nārāyaṇa. Ajāmila lost all his good qualities in low company and he forgot his daily practices. To support the woman and her children, he had recourse

to all sorts of vicious and unlawful acts, Nārāyaṇa was the favorite among his sons. He caressed him always. At last his end approached. He thought even then of his youngest son who was playing at a distance. Three fierce-looking messengers of Yama appeared, with ropes in hand. Terrified at the sight Ajāmila cried out "Nārāyaṇa, Nārāyaṇa." Instantly the Messengers of Viṣṇu appeared. At the time when the servants of Yama were drawing out the Jīva from the heart of Ajāmila, the attendants of Viṣṇu stopped them with a strong voice. "But who are you" said they "to interfere with the just sway of Yama?" The bright attendants of Viṣṇu only smiled and asked: "What is Dharma? Does your lord Yama hold the sceptre of punishment against all who perform Karman? Is there no distinction made?"

The astral messengers replied.—The performance of Vedic injunctions is Dharma and their disregard is Adharma. This Ajāmila in his earlier days duly respected the Veda-s. But in company with the slave-girl, he lost his Brāhmaṇism, disregarded the Veda-s and did things which a Brāhmaṇa should not do. He justly comes for punishment by Yama."

The attendants of Viṣṇu expressed wonder at these words. "And you are servants of him, who is called the king of Dharma, and you do not know that there is something above the Veda-s too. This Ajāmila consciously or unconsciously took the name of Bhagavān Nārāyaṇa and that has saved him from your clutches. It is in the nature of fire to consume fuel and so it is in the nature of Viṣṇu's name to destroy all sins. If one unconsciously takes some powerful medicine, does it not

have effect? It matters not whether Ajāmilā meant his youngest son or not; but still he took the name of Nārāyaṇa. So you must retire."

Wonder-struck the servants of Yama left their hold over Ajāmila. They went away and complained to their Master. "There must be one law and one dispenser of that law. Otherwise some will be punished and others not. Why should there be this difference? We know Thee to be the sole dispenser of the Law for the vicious. But just now the attendants of Viṣṇu came and wrested from our hands a transgressor against the Veda-s." "True my sons", replied Yama, "there is some One above me and He is Viṣṇu. His ways are mysterious.

The whole Universe is in Him. His attendants always save His votaries. Only twelve of us know his Dharma, which is Bhāgavata and no one else. These twelve are Brahmā, Siva, Sanat-Kumāra, Nārada, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, S'uka and myself".

Ajāmila heard the conversation between the messengers of Yama and Viṣṇu. He became sorely penitent (the repentance is strongly described). He overcame his attachments, left the house and went to Haridvāra. There he meditated on Viṣṇu with concentrated mind. The former attendants of Viṣṇu appeared once more and took him on a chariot to Viṣṇu-Loka.

THE PROGENY OF DAKṢA

Sk. VI. Ch. 4—6

[We left the line of Uttāna-Pāda with Dakṣa, the son of the Pracetas brothers. We were told of his work of creation in the Cākṣuṣa-Manvantara. But we have to take up the line just now, to introduce the story of Viśva-Rūpa.]

Dakṣa first carried on the work of creation by Mānasic reproduction. But he found this sort of reproduction was not adequate for the enlargement of creation. He went to a place near the Vindhyas and prayed hard to Viṣṇu. Viṣṇu became pleased with his prayers and advised him to marry Asiknī, the daughter of Prajāpati Pañcajana. "Take her for your wife and have sexual intercourse with her. By sexual reproduction, you shall have a large progeny and that form of reproduction shall prevail among your sons too".

By Asiknī, Dakṣa, had at first 10 thousand sons called Haryaśva-s. He asked them to take up the work of creation. They went westwards to where the river Sindhu falls into the ocean. They began to make Tapas there for their progeny. Nārada appeared before them and dissuaded them from Pravṛttimārga. He gave them instruction for obtaining Mokṣa and they followed the path of its attainment.

Dakṣa heard that his sons were killed by Nārada and he became very sorry.

He again had one thousand sons named Subalāśva-s. They also went out to the very same place and prayed to Viṣṇu for progeny. Nārada again dissuaded them and they never returned to their father.

Dakṣa became restless in sorrow and thus cursed Nārada on meeting him. "Thou shalt roam all over Tri-lokī and shalt find no resting place."

Dakṣa had then 60 daughters. Ten he gave to Dharma, 13 to Kaśyapa, 27 to the Moon, two each to Bhūta, Aṅgirasa, and Kṛśāśva and four to Tārkṣa.

The Progeny of Dharma

(1) *By Bhānu.*—Devarṣabha or the chief of Deva-s.

(2) *By Lambā.*—Vidyota(flash of lightning).
|
The clouds.

(3) *By Kakubh.*—Saṅkaṭa
|
Kīkaṭa (the elementals presiding over earth-cavities).

(4) *By Yāmī.*—Svarga.
|
Nandi.

(5) *By Viśvā.*—The Viśve-Deva-s (Vedic gods).

(6) *By Sādhyā.*—The Sādhya-s
|
(7) *By Marutvatī.*—Marutvat and Jayanta, otherwise calied Upendra.

(8) *By Muhūrtā.*—The Muhūrta-Deva-s or Deva-s presiding over the moments.

(9) *By Saṁkalpā.*—Saṁkalpa (Desire).

(10) *By Vasu.*—The eight Vasu-s (Vedic-gods), *viz.*

(*a*) Drōṇa = Abhimatī

Harṣa (Joy)	Śoka (Sorrow) &c.

(*b*) Prāṇa = Ūrjasvatī

Sahas (strength)	Āyus (age)	Purōjava.

(*c*) Dhruva = Dharaṇi

Different towns.

(*d*) Arka = Vāsanā (tendency)

Tarṣa (desire)	etc.

(*e*) Agni (Fire) = Vasordhārā

Skanda (otherwise known as Kārttikeya, the son obtained by Kṛttikā-s)	Draviṇaka (Gold, wealth)	etc.
Viśākha etc.		

(*f*) Doṣa = Śarvarī (night)

Śiśumāra (Gangetic porpoise the symbol of Tri-lokī).

(*g*) Vāstu (Dwelling place) = Āṅgirasī

Viśvakarman (The cosmic manufacturer)

Cākṣuṣa-Manu

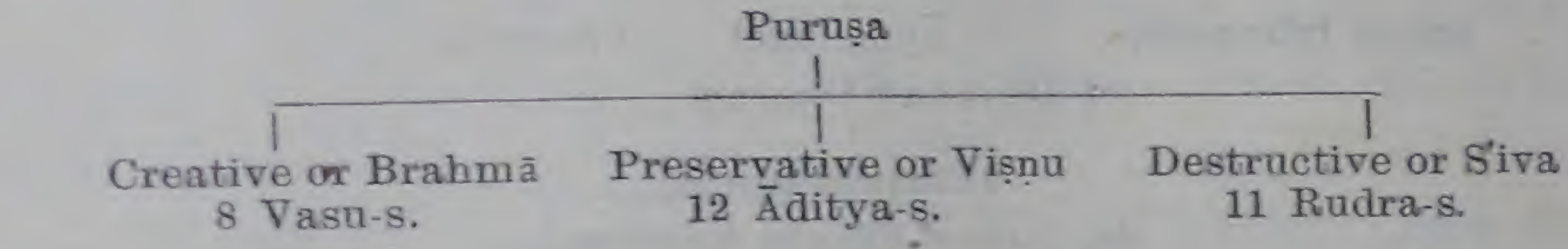
The Viśvedeva-s	The Sādhya-s.

(*h*) Vibhāvasu = Uṣā (Dawn)

Vyuṣṭa (Dawn)	Rocis (Bright, shining)	Ātapa. (Sun shine)
		Pañcayāma (day)

(1 Yāma = $\frac{1}{5}$ part of day. There are 8 yāma-s in day and night. Pañca-yāma = having 5 yāma-s when men do their work).

[The 8 Vasu-s are sub-manifestations of Brahmā or the creative Puruṣa. They are energies that help creation in various ways. They find no place in the Hindu worship now. They are invoked only in marriage ceremonies when their appropriateness is evident. The Vedic gods can be analysed thus:



These are 31 gods. Then there are Prajāpati and Indra, making the number 33. The Bṛhadāraṇyaka says, that the 33 Crores of Deva-s are only sub-race of these primary 33].

The Progeny of Bhūta

By Surūpā.—Millions of Rudra-s and the chief Preta-s.

The Progeny of Aṅgiras

(1) *By Svadhā.*—Pitṛ-s.
(2) *By Satī.*—The Veda known as Atharvāṅgirasa.

The Peogeny of Kṛs'āS'va

(1) *By Arcis.*—Dhūmrakes'a.
(2) *By Dhiṣaṇā.*—Vedas'iras, Devala, Vayuna and Manu.

The Progeny of Tārkṣa

(1) *By Vinatā.*—Garuḍa (the vehicle of Viṣṇu) and Aruṇa (the charioteer of the Sun.)

(2) *By Pataṅgī.*—Birds.
(2) *By Yāminī.*—Moths and locusts.
(4) *By Kadru.*—the serpents.

The Moon.—The Moon married the 27 stars. But he became consumptive. Therefore he has no progeny.

The Progeny of Kas'yapa

(1) *By Timi.*—Aquatic animals.
(2) *By Saramā.*—Wild beasts, such as Tigers.
(3) *By Surabhi.*—Cloven-footed animals.
(4) *By Tāmrā.*—The Vultures.
(5) *By Muni.*—The Apsaras-s.
(6) *By Krodhavas'ā.*—Serpents such as Dandas'ūka and others.
(7) *By Ilā.*—Plants.
(8) *By Surasā.*—The Rākṣasa-s.
(9) *By Ariṣṭā.*—The Gandharva-s.
(10) *By Kāṣṭhā.*—Beasts other than cloven-hoofed.
(11) *By Danu.*—61 Dānava-s—the chief of them being Dvi-mūrdhan, S'ambara, Ariṣṭa, Haya-grīva, Vibhāvasu, Ayomukha, S'aṅkus'iras, Svar-bhānu, Kapila, Puloman, Vṛṣa-Parvan, Eka-cakra, Anu-tāpaka, Dhūmrakes'a, Virūpākṣa, Vipracitti and Durjaya.

Namuci married Suprabhā, the daughter of Svarbhānu.

King Yayāti married S'armiṣṭhā, the daughter of Vṛṣa-parvan.

Vaisvānara was another son of Danu. He had four daughters—Upadānavī, Haya-s'iras, Pulomā and Kālakā. Pulomā and Kālakā had 60,000 valiant sons named Pauloma-s and Kālakeya-s. Arjuna killed all of them

in Svarga. Vipracitti had by his wife Siṁhikā 101 sons. The eldest of them is Rāhu. The other hundred are Ketu-s. They all became planets.

By Aditi.—The 12 Āditya-s—Vivasvat, Aryaman, Pūṣan, Tvaṣṭṛ, Savitṛ, Bhaga, Dhātṛ, Vidhātṛ, Varuṇa, Mitra, Indra, and Viṣṇu. *Vivasvat* had by his wife Saṁjñā two sons S'rāddhadeva-Manu and Yama (the death-god), and one daughter the river Yamunā. This Saṁjñā became also a mare and produced the twin Asvini-kumāra-s. He had also by Chāyā two sons S'anais'cara (Saturn) and Sāvarṇi-Manu and one daughter Tapatī. Tapatī had for her husband Saṁvaraṇa. Mātṛkā is the wife of *Aryaman.* He had by her sons called Carṣaṇi-s. (For Carṣaṇi-s *vide Supra.*) The human race has been moulded after them by Brahmā. Pūṣan is childless, and broken-toothed. He partakes only of powdered food. This has been related in the story of Dakṣa. Racanā is the wife of *Tvaṣṭṛ.* She is the sister of a Daitya-s. Prajāpati-Tvaṣṭṛ had by her one son Vis'varūpa. Though connected on the mother's side with the Asura-s, Vis'va-rūpa was made a Purohita by the Deva-s, when Bṛhaspati (Jupiter) their former preceptor left them.

Sk. VI. Ch. 18

Savitṛ had, by his wife Pṛs'ni, three daughters, Sāvitrī (Gāyatrī), Vyāhṛti-s (Bhū, Bhuvar, Svar, Mahar etc.) and the Trayī; (Ṛk, Yajus, and Sāman). His sons were Agnihotra, Pas'uyāga, Somayāga, Cāturmāsyayāga and the 5 Mahāyajña-s.

Bhaga had, by his wife Siddhi, three sons Mahiman Vibhu and Prabhu and one daughter Ās'is.

Dhātṛ had, by his wife Kuhū, one son Sāyam (evening), by his wife Sinīvālī, Darśa (the new moon day), by his wife Rākā, Prātar (morn) and by his wife Anumati, Pūrṇa-māsa (full Moon day).

Vidhātṛ had, by his wife Kriyā, five Agni-s called Purīṣya. Carṣaṇī is the wife of *Varuṇa*. Bhṛgu incarnated as his son. It is said that the great Ṛṣi Vālmīki is also Varuṇa's son. Mitra and Varuṇa once felt love for Urvasī. Agastya and Vasiṣṭha were then born of that Apsaras.

Mitra had, by Revatī, Utsarga, Ariṣṭa and Pippala.

Indra had, by Paulomī, Jayanta, Ṛṣabha and Mīḍhuṣa.

Viṣṇu, as son of Aditi, is known as the Vāmana incarnation. He had by his wife Kīrti one son Bṛhatśloka (great fame). His sons were Saubhaga and others.

(13) *By Diti.*—Hiraṇyakaśipu, Hiraṇyākṣa and the Marut-s.

THE STORY OF VISVARŪPA

Sk. VI. Ch. 7—8

INDRA surrounded by the Deva-s, was seated on the throne of *Tri-lokī*. He felt the pride of his position. Brihaspati, the preceptor and guide of all Deva-s came, but Indra did not rise up to receive him. Thus insulted, Bṛhaspati left the place at once and abandoned the Deva-s. The Asura-s took this opportunity to put down the Deva-s and carried on a severe struggle under the lead of S'ukra. The Deva-s were worsted in the fight and they went to Brahmā for redress. Brahmā advised them to accept the guidance of Visvarūpa, son of Tvaṣṭṛ. They gladly went to Visvarūpa and he consented to be their preceptor. Visvarūpa initiated Indra into the mysteries of Nārāyaṇa-Kavaca (an invocation to Viṣṇu which preserves one against all danger. The invocation must be read in the original, so no attempt has been made to render it into English). With the help of that Kavaca, Indra easily conquered the Asura-s and firmly established once more the Kingdom of Tri-lokī.

Visvarūpa had three mouths. With one he used to drink Soma, with another he used to drink wine and with the third he used to take his food. While performing Yajña, he openly gave oblations to the Deva-s, but

secretly reserved some for his mother's relations the Asura-s. Once Indra found out this treachery. He became angry and cut off the three heads of Vis'varūpa. The Soma drinking head became Cātaka (the Swallow, supposed to live only on rain drops). The liquor-imbibing head became Caṭaka (the Sparrow). The food-eating head became Tittiri (the francoline partridge). The sin of killing a Brāhmaṇa attached itself to Indra. He divided it into equal parts and distributed them between earth, water, trees and woman. Earth accepted her part on receiving the boon that her cavities would be filled up by nature. But the sin manifests itself in the barren lands. Water was persuaded by the boon that it could mix with any other substance. But the sin shows itself in bubbles and foam. The trees took their part in return for the boon that the wounds on their cuticle should naturally heal up of themselves. But the sin shows itself in the exudation.

THE STORY OF VṚTRA

Sk. VI. Ch. 9—13

TVASTṚ became enraged at the death of his son. He gave offerings to Agni for the destruction of Indra. A huge and fearful Asura rose out of the sacrificial fire. The Deva-s threw their weapons at him, but he swallowed them all. Wonderstruck they prayed to Viṣṇu for help. Viṣṇu asked them to go to Dadhici and pray for his body and assured them that the weapon made of his bones by Visvakarman would cut off the head of Vṛtra. The Deva-s went to Dadhīci and got his body. Visva-karman made the thunderbolt instrument (Vajra) out of his bones. Indra went with this instrument at the head of the Deva-s to fight with Vṛtra. *The fight took place at the commencement of Tretā-yuga in the first Yuga cycle of Vaivasvata-Manvantara*, on the banks of the Narmadā. After a severe fight, the chances showed themselves favourable to the Deva-s. The Daitya and Dānava chiefs began to show their backs to the enemies. "What is this my companions?" exclaimed Vṛtra, "Is not death inevitable? And what death is more enviable than that with honor and glory? There are two modes of death, rare though they be, that are given the palm in all religious books—one is by control of the Prāṇa-s by means

of Yoga and the other is by facing enemies foremost of all, in the battle field."

But the Asura-s heeded him not. The Deva-s ran after them. "O you cowards?" exclaimed Vṛtra, "What glory do you gain by running after those that fly away? Come and approach those that are in the field." So saying he attacked Indra. Indra in anger threw a large club at him. Vṛtra easily took it up with his left hand. He struck it with force on the head of Airāvata, the elephant of Indra. The elephant receded 28 cubits and vomitted blood. The magnanimous Vṛtra seeing the distress of the animal, did not strike it again. Indra softly touched the injured animal, trying to give it relief and he took respite for some time. Vṛtra remembered the wicked deeds of Indra and addressed him thus "O thou assassinator of a Brāhmaṇa! Thou didst kill thy own Guru, my brother Viśvarūpa. Thou didst raise faith and trust in my brother's mind and still thou didst kill that innocent, wise Brāhmaṇa, your own Guru, having been initiated by him in Yajña. Your karman makes you worse than even Rākṣasa-s. It is meet that I should kill thee with this Trident and make over thy body as food for vultures. And if thou, O Indra, cuttest off my head, I shall be free from the bond of Karman by offering my body as Bali (sacrificial food) to the animals. Here I stand before thee. Why dost thou not strike with the Vajra? Thou hast been favoured by Viṣṇu and by Dadhīci. Victory and all the virtues always follow Viṣṇu. I will do as advised by my deity Saṁkarṣaṇa and attain after death the state of Yogin-s by sacrificing this body. O Bhagavan, may I ever and ever remain in the service of votaries. This I deem a thousand times more

desirable than the attainment of the Supreme Abode, or of Siddhi-s or of Mukti."

Vṛtra then took the trident in hand and attacked Indra. Indra then had recourse to Vajra and he easily cut off both the trident and one hand of Vṛtra. Vṛtra took a club in the other hand and struck both Indra and the elephant. The Vajra slipped out of the hands of Indra and he felt ashamed to pick it up in the presence of his enemy. "Pick it up, O King of Deva-s and kill your enemy. This is no time for shame or sorrow. It is not you or I that are the real actors. Bhagavān is guiding us all. He guides the whole Universe. Look at me. I have been worsted, hand and weapon gone, still I am trying my best to kill you. This our fight is but like the game of dice in which the life of one of us is the stake."

Indra could not help wondering at the wisdom and magnanimity of Vṛtra. He exclaimed "O king of Dānva-s. thou hast got over the Māyā of Viṣṇu. The Asura nature has altogether left thee and thou art fixed in devotion to Viṣṇu. Verily thou art a Mahātman now."

They again engaged in fight. This time Indra cut off both the club and the other hand with the help of his Vajra. Vṛtra then opened his mouth and swallowed Indra. There was loud wailing and lamentation all round. But Indra broke through the interior of Vṛtra with the help of his Vajra, and he then forcibly applied the bolt to cut off the head of Vṛtra. The bolt though actively employed could only sever the head of the Asura King in 360 days. The flame of self from Vṛtra's body merged in Saṁkarṣaṇa in the presence of the Deva-s.

The sin of killing a Brāhmaṇa a second time followed Indra in the form of a hideous old outcaste woman. He fled away into the Mānasa lake and entered the filament of a lotus stalk. He remained there concealed for one thousand years. King Nahuṣa reigned in Svarga during that time. But as he became maddened with pride, S'acī the wife of Indra made him a serpent. The Brāhmaṇa-s then called back Indra to Svarga, and he reigned there again.

THE STORY OF CITRAKETU

Sk. VI. Ch. 14—17

CITRAKETU, the King of S'ūrasena had ten millions of wives, but he had no son. Ṛṣi Aṅgiras once came to him. The King expressed regret for his childlessness. Aṅgiras performed a Yajña in honor of Tvaṣṭṛ, and gave the sacrificial remnants to the eldest wife. "You shall have a son, O King!" said Aṅgiras. "But he will give you joy and sorrow both." In time the eldest Queen bore a son. Her co-wives grew jealous and poisoned the child. Citraketu was deeply moved, and he wept profusely. At the time Nārada and Aṅgiras came to him. They taught him the worship of Saṁkarṣaṇa. Citraketu became fixed in the meditation of this second manifestation of Caturvyūha, and this made him very powerful. He became the King of the Vidyādhara-s.

Once Citraketu was roaming over the firmament on the chariot given him by Viṣṇu, when he saw S'iva surrrounded by his attendants openly embracing His consort Bhavānī. Citraketu made some taunting remarks in the hearing of all. S'iva simply smiled, and so did His attendants. But Bhavānī cursed Citraketu with an Asura birth. Citraketu accepted the curse with an unruffled mind, saying it was the way of all beings

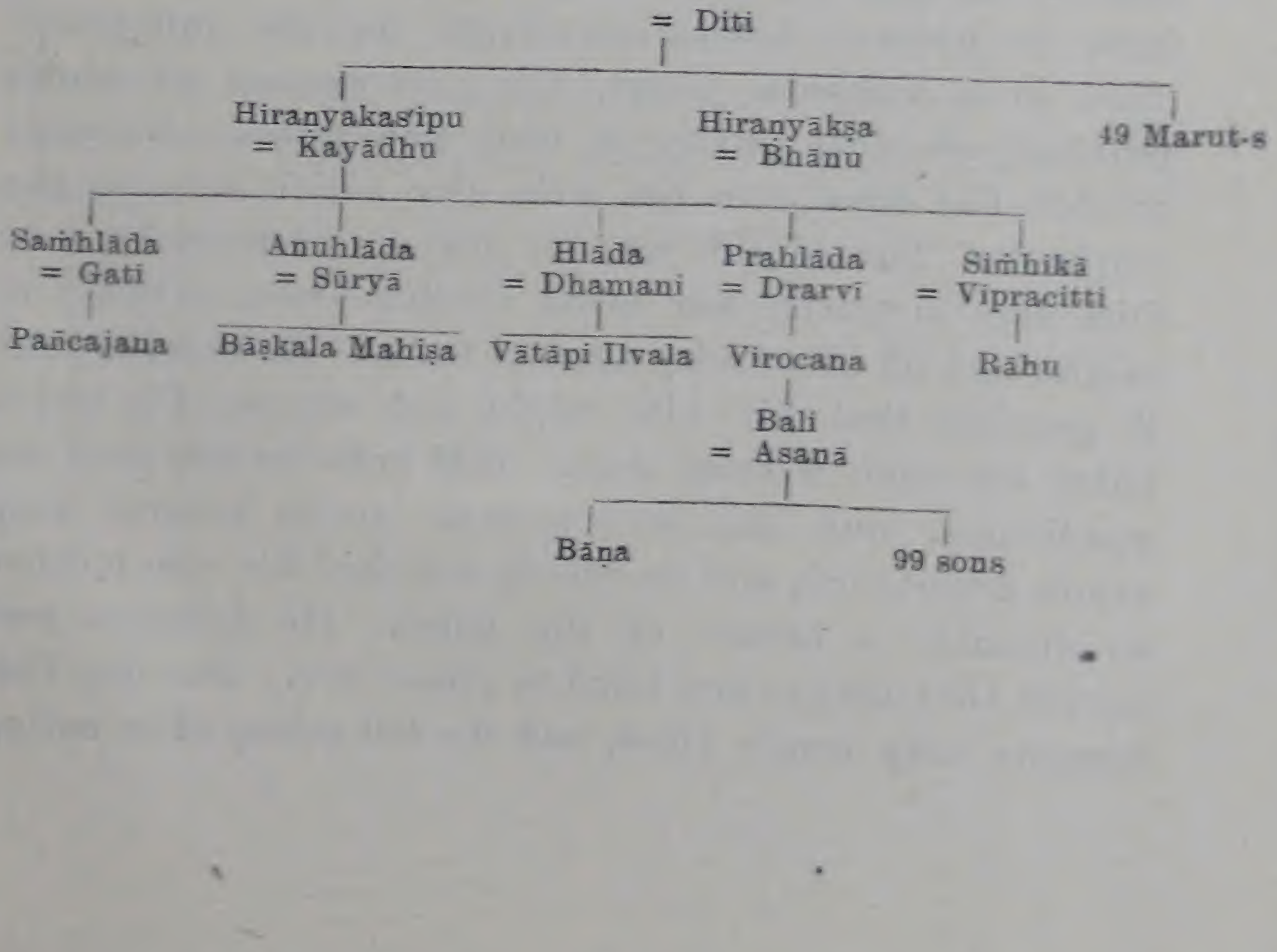
to meet with things pleasant and unpleasant in this perishable world, and he only asked Bhavānī to pardon him, if he had offended her. "Look how bold the followers of Viṣṇu are!" exclaimed S'iva, "They fear no body in this world. I am also a follower of Viṣṇu. So I took no offence at the words of the King Vidyādhara."

Citraketu became Vṛtra by this curse, but his magnanimity and devotion to Viṣṇu were not lost.

THE DAITYA-S

Sk. VI. Ch. 18

KAS'YAPA



THE MARUT-S

Sk. VI. Ch. 18—19

DITI was very much grieved by the loss of her sons, due to Indra. She ardently wished to have a son who could kill Indra. With this object, she served Kasyapa with all her heart and pleased him much. Kasyapa offered to give her any boon, and she prayed for an immortal son that would kill Indra. Sorely perplexed in mind, the Ṛṣi thought within himself of a device. He said "I grant you the boon, but you shall have to observe Huṁsavana-Vrata for one full year." This is a Vaiṣṇava Vrata, the performance of which requires absolute purity of body and mind. Kasyapa related the details to his wife, (for which refer to the original). His object was to give an immortal son to Diti and to purify her mind by this Vrata, so that she might cast off all enmity against Indra. He also thought it possible that his wife might not observe the strict rules for such a long time. Diti however accepted the conditions, and she bore a son. Indra became very much frightened, and he closely watched his step mother to discover a breach of the rules. He followed and served Diti always and tried to please her. One day Diti became very much tired, and she fell asleep after eating

before she could wash her hands, mouth and feet. Finding this opportunity, Indra, by his Yogic powers entered the womb and split the child into 7 parts. The Marut-s wept and requested their half-brother not to kill them. Indra consoled them saying that they need have no fear from him, and he would make them his companions. He then split each of the seven into as many parts again. By the favour of Viṣṇu, the Marut-s were not destroyed, but came out all alive from the womb of Diti. It was a little short of one year still. Indra made them drinkers of Soma and his chief companions. Diti woke up, and she was astonished to find 49 sons by her. "Tell me Indra, if thou knowest" said she, "how it is I have these 49 sons instead of one. Pray do not conceal any thing." Indra gave the whole story to Diti and expressed great repentance. He assured Diti that the Marut-s would be his best companions. Diti's mind had been purified, and she allowed her sons to become Deva-s. Thus the Marut-s, though born as Daitya-s, became immortal Deva-s. (Marut Vāyu air. Vāyu corresponds to the sense of touch and to vital energy).

THE MYSTERIES ABOUT THE SURA-S AND THE ASURA-S

Sk. VII. Ch. 7—1

Raja Parikshit said: "To Bhagavān, all beings are equal, and He is the dear friend of all. Why did he kill the Daitya-s for the sake of Indra, as if He was not above partiality. Supreme Bliss Himself, He had nothing to gain from the Deva-s. Being above the control of the Guna-s, He had no fear from the Asura-s, and he did not bear any unfriendly feeling for them. We are in doubt as to the virtues of Nārāyaṇa. Please clear up the doubt."

Suka replied: Void of Guna-s, without beginning, without manifestation, beyond Prakṛti, Bhagavān pervades and permeates the Guna-s of His Māyā. Hence His seeming relations. Sattva, Rajas and Tamas are not His Guna-s, but they are the Guna-s of Prakṛti. These attributes or tendencies of Prakṛti do not all prevail at one and the same period; but they have got their periods of increase and decrease. (That is, since the beginning of the universe, the general tendency which guides all beings is different at different times. Thus at the very

outset there was inertia, Tamas. This inertia was got over by Rajas, which predominated in the Prajāpati-s, and the life-forms appeared on the globes. There was Tamas again in the mineral kingdom, which had to be conquered by Rājasa activity. And Rajas was in full swing till humanity reached a certain stage. Then Sattva manifested itself for the evolution of men. The spiritual regeneration will be brought about by the ever increasing prevalence of Sattva).

When Sattva prevails, Bhagavān favours the Deva-s and Ṛṣi-s. When Rajas prevails, He favours the Asura-s. When Tamas prevails, He favours the Yaksa-s and Rāk-ṣasa-s. He follows in fact the periodic tendency.

It is Kāla (Periodicity) that now brings up Sattva. So the Lord seems to favour the hosts of Deva-s, in whom Sattva prevails. He also seems to put down the hosts of Asura-s, who are opposed to the Deva-s—being full of Rajas and Tamas.

It is also to favour the Asura-s that He kills them. For we have seen above, how the gate-keepers of Viṣṇu became Hiraṇyākṣa and Hiraṇyakaśipu by the curse of the Kumāra brothers. They had to become Asura-s for three successive births. In the second birth, they became Rāvaṇa and Kumbhakarṇa, when they were killed by Rāma. In their last birth, they became S'iśupāla and Dantavakra, when they were killed by S'rī Kṛṣṇa. Then they became finally liberated and restored to their place in Vaikuṇṭha. (The Spiritual ascent commenced finally on the appearance of S'rī Kṛṣṇa. It was to prevail for the remaining life-period of the universe. The Asura-s had done their work by this time, and therefore they finally returned to Vaikuṇṭha).

[THOUGHTS ON THE ABOVE]

The Daitya-s and the Dānava-s are both called Asura-s. But there is a radical difference between the two classes.

The Daitya-s are opposed to the Āditya-s. The root verb *dā* means to cut to pieces, to separate. *Dīti* is that which separates. *Aditi* is that which does not separate. Jīvātman is the same in all beings. One life principle animates all the forms of creation. The idea of separateness did not exist from of old. The elementals that began life in this Kalpa from the spiritual plane, have hardly any idea of separate existence. The Deva-s and Pitṛ-s are described as classes (*Gaṇa-s*), and not as individuals. In the Mineral Kingdom, again, there is no individual existence. Individuality has to be worked out, and the sons of Diti bring about this great work in the evolution of life forms.

When we have the sense of separate existence strong in us, we become capable of further evolution. By our individual experiences, we know what is right and what is wrong, what is pleasurable and what is painful. Things that give joy give pain as well. It is the measure of pleasure or pain that teaches us what to covet and what to shun. Then we have the fact that by our very existence we have duties to perform. The teachings of other ages that are revealed to the Ṛṣi-s and proclaimed by them, give us a better idea of things, and they tell us more than we can know from our own experience. The Asura-s lead us on and on, till we reach the highest point that, with a sense of individuality, we may attain.

When the individual soul gathers all experience that may be acquired by the idea of separateness, it traces

back its way to that spiritual home whence it came. In the return journey, it is helped by the Āditya-s who gradually efface the idea of separateness, by an ever-increasing infusion of Sattva. Viṣṇu himself became Āditya and taught men the unity of all souls.

The Āditya-s who guided the early elementals had to be crushed, so that separateness might grow. Pūṣan and Bhaga were therefore overpowered by the attendants of S'iva at the sacrifice of Dakṣa.

The Āditya-s who guide humanity in their return to spirituality are themselves high spiritual entities, the highest Deva-s of our Tri-lokī.

Our evolution is thus two-fold—individual and non-individual. When we work as individuals, we are under the influence of Daitya-s. When we want to cast off separateness, we are under the influence of the Āditya-s.

In both cases, however, it is the bliss element in us that is worked on by the Daitya-s and Āditya-s. This bliss element is our eternal heritage from Īs'vara, and it is this element that saves us in our contact with manifold matter. The measure of bliss, (*ānanda*), enables us to judge what matter to accept and what not.

Individuality developed under Hiraṇyakas'ipu and all sorts of blissful experiences were acquired. The sons of Hiraṇyakas'ipu were all called Bliss (Hlāda), but the perfection of Bliss (Pra+Hlāda) was in Prahlāda. He found out that the worldy joys were unreal, and that the real joy could be had only from Him above, who was joy itself.

But Prahlāda did not realise that there was one life underlying all beings, and that all beings were essentially one and the same. He was separate in his devotion,

though unselfish to the extreme. He knew that men had separate existences, and while he attained perfection, others did not. It was therefore his duty to raise others to his level. With all unselfishness and devotion, Prahlāda was an Asura, because he worked from the standpoint of individual life. The foster-father of S'rī Kṛṣṇa was Nanda, the word meaning also bliss. But the bliss of Gopa-s and Gopī-s consisted in forgetting self altogether. The bliss that was then evolved will draw humanity to the highest level of spirituality in our Kalpa.

The reign of the Daitya-s may be divided into three periods :

(i) The period of Hiraṇyākṣa and Hiraṇya-kasipu.
(ii) The period of Rāvaṇa and Kumbhakarṇa.
(iii) The period of S'isupāla and Dantavakra.

I. *Hiraṇyākṣa and Hiraṇya-kasipu.*

Jaya and Vijaya are the outer aspects of Viṣṇu. Viṣṇu preserves the universe, and He preserves all beings. Existence, consciousness and bliss all proceed from Viṣṇu, and it is these essential attributes that bring about the involution and evolution of all beings. In minerals, there is existence, but it is Tāmasa. Consciousness and bliss are completely eclipsed by the Tāmasa opacity of gross matter.

In the vegetables, there is existence and something more—the bare dawning of perceptive consciousness. There is predominating Tamas in the vegetables also. But Rajas also tries to manifest itself.

In the animals, Rajas asserts itself by increasing activity, and by the action of the senses. The animals exist, they are conscious and they have blissful experiences.

In men, Rajas plays the most important part. Through the ever-increasing activities of mind and the development of consciousness, man runs after all sorts of experience, pleasurable and painful, till at last the idea of lasting and real bliss settles down in him, and he knows more of bliss than any other being in the universe. The future evolution of man lies in the permanence of spiritual bliss, which is purely Sāttvika in its character.

Viṣṇu preserves all beings in their Tāmasa, Rājasa and Sāttvika stages. For preservation means the maintenance as well as the improvement of beings. Therefore preservation is Sāttvika, and Viṣṇu is the preserver. We live and move onwards in all stages of our being. But in Rājasa and Tāmasa stages, it is the attendants of Viṣṇu, the door-keepers, that preserve us, and the Daitya-s are the lower manifestations of Jaya and Vijaya. One is Tāmasa and the other Rājasa.

Hiraṇyākṣa is Tāmasa. He represents the original inertia of matter, its primary resistance to the onward process of evolution. There was existence after Pralaya sleep. But it was homogeneous existence, with little or no phenomenal change. Varāha got over this homogeneal tenacity by the killing of Hiraṇyākṣa, and set going the process of planetary and individual life.

Hiraṇya-kasipu came next. He was the favoured son of Brahmā. He helped the evolution of individual life. Minerals became vegetables. Vegetabls became animals, and animals became men. The intellectual power of men rapidly increased, and there was material and moral progress. The limit of moral progress was reached by Prahlāda. But the ideal of Prahlāda was based upon the

conception of differences and of individualities. It is for this reason that Varṇāsrama-dharma-s, or the separate duties of life for separate classes of men, is dealt with in the discourses with Prahlāda.

But though Prahlāda was a son of Hiraṇya-kasipu, he was an exception to the general run of material evolution which was fostered by Hiraṇya-kasipu. Hiraṇya-kasipu hated the development of Sāttvika virtues, he hated Hari, the embodiment of Sattva. Nṛsiṁha killed the great Daitya, and Sattva made its appearance in men.

Hiraṇya means gold.
Hiraṇyākṣa is gold-eyed.
Hiraṇyakasipu is gold-bedded.

II. *Rāvaṇa and Kumbha-karṇa.*

Hiraṇya-kasipu represented the gradual development of material and intellectual evolution, till the highest point was reached. Then there was a period of intellectual abuse. The intellect of man tried to get a supremacy over the established order of things: Rāvaṇa sought to make Nature subservient to his own purposes. The universe existed for man, and not man for nature. This was the perverse idea that guided the people of the Atlantean Continent. The intellectual giants, maddened by this material grandeur, did not look for any world beyond the one they lived in. They cared not for Svarga, nor for the sacrifices that led to Svarga. The flow of evolution, the breath of Isvara seemed to stand still for a time as it were. The human will tried to override the divine will. There was chaos and disorder, which tended to cause dissolution in the universe. Hence Rāvaṇa was

a Rākṣasa. Tāmasa Kumbhakarṇa with his six-monthly sleep was the back ground of Rāvaṇa.

The spiritual forces that were called forth to put an end to this state of things were equal to the occasion. The great Atlantean Continent was washed away by the sea. The sacred Gaṅgā came rushing forward from the heights of the Himālayas, and eventually Rāma appeared to give a finishing stroke to the evolutionary work of the time.

Viśvāmitra and others had paved the way for the great work undertaken by Rāma. They propounded the Karma-kānda of the Veda-s.

Men who knew nothing but the joys and sorrows of this short span of earthly life, and whose ideas and aspirations were all confined to that life, made a great advance when they were taught of an existence after death. When they further knew that life in Svarga was infinitely happier and far more lasting than what they called life on this earth, they made the beginning of a really spiritual life. The Vedic Deva-s are permanent dwellers in Svarga, and the Vedic Sacrifices establish communion with them by means of Apūrva, a spiritual force generated by the performance of sacrifices, and life in Svarga becomes prolonged for a very very long period. People took time to understand this truth, but in time they accepted the performance of Vedic Sacrifices as the only religion for man.

There was however a re-action. The intellectual giants, called Rākṣasa-s, looked down upon Vedic Sacrifices, and they did not care for any life after death. They were the worst enemies of the Vedic Ṛṣi-s.

Vīsvāmitra took the help of Rāma in protecting the Ṛṣi-s in the peaceful performance of Yajña-s.

But people had grown cold in their ideas about Vedic sacrifices. The first seceders were some Kṣattriya-s. They did not understand why Vedic Sacrifices should be the monopoly of Brāhmaṇa-s, and they aspired to the position acquired by them. The foremost of these Kṣattriya-s were the Haihaya-s and Tālajaṅgha-s. But they were defeated by Parasuŕāma, who re-established the supremacy of the Brāhmaṇa-s.

But a silent revolution was going on, in which the Kṣattriya-s and Brāhmaṇa-s equally took part. King Janaka and Ṛṣi Yājñavalkya gave the finishing touch to the Upaniṣad movement, and side by side with Karma-kāṇḍa grew up the Jñāna-kāṇḍa of the Veda-s. Rāma brought the two divisions of the Veda-s into closer union, as he was himself the resting place of both. And as Viṣṇu himself. He became the object of Upāsanā. The three Paths were formulated, those of Karma, Bhakti and Jñāna. Vedic Sacrifices held their own, and a school grew up which accepted these as the highest Karman-s which man could perform. Another school, following the very old teachings of Kapila, dissected the transformable parts in man and discriminated the same from the non-transformable. A sister school followed up the teaching with practices in conformity to these, and taught how to concentrate the mind on the discriminated Ātman. Another school confined itself to the properties of matter and mind, soul and over-soul, and remained wonder-struck at the superior properties that divided Jiva from Īsvara. Schools of independent thought grew up. Each school had its followers. There were differences and

dissensions. There was disunion, self-sufficiency, pride, envy, jealousy and other evil traits of human character that thinks too much of itself. Every one followed his own faith and hated the followers of other faiths. This was the cycle of *S'is'upāla* and *Dantavakra*.

Jarāsaṁdha performed Vedic sacrifices, and he put in chains the Vaiṣṇava kings. There were those who believed in the existence of two primary causes, (*Dvivid*). Men, like the king of Kās'ī, prided themselves on mock wisdom. Religious faiths existed in all possible shades, and their differences were accentuated by dogmatism and mutual jealousy. "The Veda-s are different, the Smṛti-s are different. He is not a Muni, who has not some distinctive opinion of his own." This well-known verse related strictly to the period of which we are now speaking, S'is'upāla had respect for the Muni-s. He was essentially a man of the period.

S'rī Kṛṣṇa taught harmony. He gave the essence of all religions, the eternal truths that formed the groundwork of all faiths. He proclaimed in the clearest language possible the One underlying the Many, the eternal Brahman as forming the essence of Jīva and Īs'vara. He particularly emphasised the relations of man, Īs'vara and the universe, and the duties that followed from these relations. Religion became a science, the law universal, and all teachings found their respective places in the universal religion which He proclaimed. The Ṛṣi-s bowed down their heads before Him. The Upaniṣad-s were never explained so lucidly before. The key-note of all truths and all religions was unravelled beyond all doubt. Such knowledge could proceed only from Īs'vara Himself. The Ṛṣi-s recognised S'rī Kṛṣṇa the Lord. But S'is'upāla was

slow to believe in this novel revolution. He did not understand why the Ṛṣi-s gave the first place to S'rī Kṛṣṇa at the Rājasūya sacrifice performed by Rājan Yudhiṣṭhira. The difference was, as it were, a religion with S'isupāla. But the age of differences was doomed. The age of unity, of harmony, of spiritual glory was now to reign in the Universe. Hundreds and hundreds of years have passed away, but the scriptures one and all proclaim the glory of the Lord S'rī Kṛṣṇa. What He has done for our universe, we shall see later on.

Dantavakra was the Tāmasa counterpart of S'isupāla.

The Asura-s advanced as the Kalpa age advanced. There was no end of advancement from the standpoint of self. There is no big jump from individnal self to universal self. Though the essential idea of spirituality is unity and the essential idea of materiality is diversity, the one idea develops into the other idea, by an ever-widening view of things. Our duties enlarge. Our relations increase. The range of life widens, till it includes the life in Svarga. Vedic Yajña is then performed, though from a pure motive of self-advancement. The advanced self comes very near to the universal self. The performance of Vedic sacrifices is Āsura in so far as it is selfish, but it minimises the self of earthly existence, and gives a transitory character to our worldly joys and sufferings, and it gives the idea of an enlarged self, of widened existence and of higher duties. The Karma-Kāṇḍa of the Veda-s therefore opens the door widely to real spiritual life.

This explains why Visva-rūpa, an Asura, guided the Deva-s for some time. The three heads of Visva-rūpa represent the three Veda-s. The swallow head is the

Ṛk, the sparrow head is the Sāman, and the Tittiri head is proverbially the Yajus. This refers to the prevalence of Karma-Kāṇḍa. But when better times came, Indra killed Viśva-rūpa. The place of Viśva-rūpa was however speedily taken up by Vṛtra. And Indra had recourse to Atharvan, the fourth Veda and to Dadhīci, a votary (represented as the son) of Atharva-veda, for the very idea of self-sacrifice.

And who is this Vṛtra? The Veda-s say: "*Sa imān lokān āvṛṇot etad Vṛtrasya Vṛtratvam.*"

He spread over (*vṛ*) all these Loka-s, this is the Vṛtra-ship of Vṛtra.

The Bhāgavata says: "These Loka-s are spread over by him in the form of Tvaṣṭṛ's Tapas. Hence he is called Vṛtra." VI.—9—18.

The invocation of Tvaṣṭṛ is thus described in the Bhāgavata: "Rise up, O Indra-S'atru, slay the foe quickly." VI—9—12.

The word *S'atru* means enemy. Tvaṣṭṛ meant to say "he who is to become the enemy and slayer of Indra." But by a slip in proper grammatical construction, the expression means, he of whom Indra is to become the enemy and slayer. The invocation was therefore defective and it produced a contrary result. Patañjali points this out as an apt illustration for showing the importance of the study of grammar.

The Veda-s thus speak of the invocation: "As he said *Svāhā*! O Indra-S'atru! rise up—so Indra became the slayer of Vṛtra." Notwithstanding his wisdom, Citra-ketu was anxious to have a son. He wept bitterly, when the son was lost. He was a votary of Saṁkarṣaṇa, who presides over Ahaṁkāra or Egoism. So by devotion he

became the king of the Vidyādhara-s. This selfish devotion, the worship of Gods for the gratification of selfish aspiration, which is so universal, is Vṛtra.

Vṛtra was killed by a weapon made of the bones of Dadhīci—the Ṛṣi of self-sacrifice. "We want to kill thee for thy bones, for they will be of service to the universe," so said the Deva-s. And Dadhīci felt the height of pleasure in giving himself completely up, that the universe might prosper.

We are told that the fight with Vṛtra took place in the Vaivasvata-Manvantara. The readers will easily understand why this is so.

The fight between the Deva-s and the Asura-s is only a counterpart of struggles on our earth between the forces of materiality and spirituality. With the appearance of Lord S'rī Kṛṣṇa, the ascendency of the Asura-s is virtually over, and however self-seeking we may be by our nature, we bow down before the ideal of unselfishness, of the One Life pervading all beings, so prominently held before us by that greatest of all Avatāra-s, and the circle of those that follows this ideal is daily increasing.

But why is Atharva-veda spoken of as the Veda of unselfishness? The popular idea about that Veda is quite the contrary. People resort to it for Tāntrika malpractices. The Vajra or thunderbolt is an electric current, which in the hands of Indra has the power of spiritualisation. The Asura-s dread the subtle forces of nature which reach them even in the regions of Pātāla. Who knows what purpose the electric discharges serve in the economy of nature? Who knows of the subtler currents of spiritual forces that silently bring about the grandest revolutions in nature? Atharva-veda inculcates an intimate acquaintance

with the subtle forces of nature. It opens the door alike to White as well as Black Magic. But at the present day, the Black Magic only survives, making the Atharvan a name of opprobrium and reproach.

Marut is Vāyu. The Marut-s are forms of Prāṇa energy. They are 49 in number, corresponding to the 49 forms of Agni. These 49 forms include all sorts of Prāṇa energy in the spiritual, intellectual and material planes. As the whole process of evolution is dependent on life activities, and as life itself is essentially divine, the Marut-s are the companions of Indra. As by life, we understand individual life as imprisoned in Jīva centres, the Marut-s are by birth Daitya-s.

We have lingered so long over the Daitya-s. The Dānava-s are also called Asura-s, but they are essentially different from the Daitya-s. Every individual has got two aspects—Prākṛta and Pauruṣa. The Puruṣa aspect in him is limited by the individual Prakṛti. The individual limitation appertains to the Daitya-s. The Prākṛta element in man is Dānavīya. The chief Dānava, Maya, is an aspect of Māyā. Maya is a great magician, as the essence of Prakṛti is illusion. Duryodhana and his brothers could not discriminate between the illusory aspect of the assembly-ground prepared by Maya. To the Pāṇḍava-s, the followers of S'rī Kṛṣṇa, there was no illusion. The Dānava-s lead men away from spirituality, so much so that they may be estranged completely from their spiritual nature. These dark forces in nature have no redeeming feature in them. Fortunately for the history of the universe, we do not hear much of them.

THE STORY OF HIRAṆYA-KASIPU

Sk. VII, Ch. 2—4

Upon the death of Hiraṇyākṣa, Hiraṇya-kasipu collected his companions and told them that Viṣṇu was no longer keeping that neutrality and impartiality which he had observed of yore. On the contrary, he had taken the side of the Deva-s, under the pretence of Upāsanā.

He then consoled his nephew and his brother's wife by words of wisdom explaining to them the transitory character of the world and the permanence of Atman. He also told them several stories to illustrate the point.

Hiraṇya-kasipu vowed enmity to Viṣṇu. He prayed hard for immortality and supremacy over the Tri-lokī. Brahmā became pleased with his asceticism and enquired what boon he wanted. Said Hiraṇya-kasipu: "Let me have no death from any one created by Thee. Let not those that are not created by Thee kill me inside or outside, by day or by night, with any weapon, either on the earth or in the air. Let no man or animal, with or without life (*asu*), Deva, Daitya or serpent kill me. As thou art without a rival in battle, the one glorious lord of all beings and all Lokapāla-s, so let me be too. Let me possess all the Siddhi-s, (Aṇiman etc.)" Brahmā said, Amen.

Hiraṇya-kas'ipu then ruled the Universe. He took the place of Indra. All the Deva-s worshipped him.

Brāhmaṇa-s and other Gṛhastha-s performed Yajña in his honor and gave offerings to him. The earth yielded plenty even without much effort. There was prosperity all around. The S'āstra-s were however not duly respected. (All this is a description of the material period, the reign of Materiality). A long, long time passed on in this way. At last the Lokapāla-s could bear it no longer. They prayed to Viṣṇu for relief. The Deva-s heard a voice from heaven "Wait you all. The time has not yet come for the fall of Hiraṇya-kas'ipu. He shall be the enemy of his own son. I kill him then" —Assured by these words, the Deva-s went to their own dwelling-place.

HIRAṆYAKAS'IPU AND PRAHLĀDA

Sk. VII. Ch. 9—4

HIRAṆYAKAS'IPU had 4 sons. Of these Prahlāda was great in his virtues. He was respectful, well-behaved, truthful, self-controlled, friendly to all beings, and great in his devotion. Even in his infancy, he gave up play and constantly meditated on Bhagavān Vāsudeva. The things of the world had no relish for him. In the exuberance of devotional feelings, he sometimes laughed, sometimes wept, sometimes sang and sometimes danced. At times when the feelings were profound, he remained quiet with hair standing on end while tears flowed down his cheeks.

Ṣaṇḍa and Amarka, sons of S'ukra, had charge of the education of Prahlāda. He heard and learned whatever they had to say, but he inwardly did not like the teachings about mine and thine and about the transitory things of the world.

Once Hiraṇyakas'ipu placed Prahlāda on his lap and asked him—"What do you consider to be righteous, (*Sādhu*)."

Prahlāda replied: Human souls enshrined in bodies are always distracted on account of false perceptions. O great Asura, I therefore consider it righteous to leave

the house, which like a dark well causes the downfall of the man. I therefore go to the forest and be under the shelter of Viṣṇu." Hiraṇyakas'ipu smiled and said: "It is thus that boys are spoiled by others. Take him back to the house of his teachers and let them see that Vaiṣṇava-s in disguise may not confound his Buddhi."

The teachers brought him to their house and asked him in gentle and sweet words: "Child, do not conceal anything from us. We are your teachers. Tell us whether this perversity is spontaneous in you or whether it is acquired from others." Said Prahlāda: "*I and others*, this is mere false perception caused by the Māyā of Bhagavān. So salutations to Him. When Bhagavān showers his grace on us, then only it is that the difference-making perception of men disappears. As the iron moves of itself in the presence of a magnet, so the distraction in my Buddhi, if you like to call it so, vanishes of itself in the presence of Viṣṇu."

"Get the cane," said one of the teachers, "This wicked boy will put us all to shame. He is a disgrace to his family. It is but meet to punish him. The Daitya-s are sandal trees and this boy is a thorny plant amongst them. Viṣṇu stands for the extirpation of the sandal forest, and this boy is his instrument."

They threatened Prahlāda in various ways and taught him Dharma, Artha and Kāma, and the different devices to subdue one's enemies. At last they thought Prahlāda had been well trained and reformed. So they took him to the king again.

The king embraced the child and said "Prahlāda, my boy, you have been so long with your teachers. Tell me what you have learned best of all."

Prahlāda replied: "Hearing of Viṣṇu, recital of His glory, constant remembrance of Him, attendance on Him, His worship, adoration, service, and friendship, and offering oneself entirely to Him—this is ninefold Bhakti. This Bhakti is to be offered to Viṣṇu and acted upon. This I deem to be the best teaching."

Hiraṇyakasipu reproved the teachers in anger. They told him, it was neither from themselves nor from any one else that Prahlāda had these teachings, but that they were spontaneous in him. The Asura king then addressing his son said: "If you have not learned these things from your teachings, whence could you have such a vicious inclination."

Prahlāda replied: "Inclination for Viṣṇu does not come to the Gṛhastha either from himself or from any other. One blind man cannot lead another. It is the company of Mahātman-s alone that can give such an inclination."

Hiraṇyakasipu could bear it no longer. He threw down the child from his embrace, and asked the Asura-s to kill him at once or expel him. They cried out "kill him, kill him," and struck the five year old child with their spears. But Prahlāda was deeply concentrated in Bhagavān; so he felt not the thrust of their spears at all. This put Hiraṇyakasipu in fear, and he devised other means to kill the boy.

He tried big elephants, venomous serpents, Tāntrika practices, throwing down the child from the hills, enclosing him in cavities, poisoning, starvation, cold, air, fire, water, but failed in all these means to kill his innocent son. He then thought his end was near at hand and became melancholy. Ṣaṇḍa and Amarka told him not to

entertain fears, but to wait till S'ukra came. The king asked them to take charge of the boy once more. They again commenced to teach him their sciences. One day the teachers left the house on business. The boys were all engaged in play, and they invited Prahlāda into their midst. Prahlāda took the opportunity to instruct the boys. He explained to them in eloquent terms the transitoriness of all joys and sorrows and the vanity of all worldly attachments. He taught them the imperishable character of Ātman, and dilated on its relation to the body and the universe. He then preached in glowing words friendliness to all beings and devotion to Bhagavān. He then told the boys that he had learned these things himself from Nārada.

The boys expressed wonder, for they knew Prahlāda to have been always under the tuition of Ṣaṇḍa and Amarka.

Prahlāda informed them that when Hiraṇyakas'ipu had gone to the Mandāra mountain for prayer, the Deva-s attacked his kingdom, and Indra carried away his wife. Prahlāda was then in her womb. Nārada kept Hiraṇyakas'ipu's wife in his own *Ās'rama* till he had taught to her, more for the child in the womb than for the mother, the whole of Ātma-vidyā.

Prahlāda again continued the discourse and impressed on his companions in the most eloquent words, full of wisdom, the utility and nature of devotion. (The original discourse will repay perusal).

The teachers returned and found the contagion of Vaiṣṇavism had also spread amongst the other boys. They instantly reported the matter to Hiraṇyakas'ipu. The king became all wrath and passion. He sent for Prahlāda.

Prahlāda approached him with all respect and humility. The king thundered forth thus: "What makes thee so often disobey me, thou vile enemy of thy own race? Dost thou not know that I will instantly put thee to death? All Trilokī dreads me and trembles when I am enraged. But thou dost break my words without the least fear in thy mind."

"Father," said Prahlāda, "Bhagavān is my only strength. He is not only *my* strength, but also *yours* and that of the whole world. Look upon all as your own self, father."

"Unfortunate that thou art", said Hiraṇyakasipu "Tell me, who else is there besides myself whom thou callest Bhagavān or Īsvara. Where is he?" Said Prahlāda, "He is everywhere."

"Why not then in this pillar?"

"Yes, I see him there."

"Well, let me sever your head from your body and see how your Hari can preserve you."

So saying, Hiraṇyakasipu with sword in hand violently struck the pillar with his fist. A great noise was heard at the time, and the fearful Nṛsiṁha came out of the pillar, half man, half lion. Hiraṇyakasipu saw with wonder He was neither man nor animal. Nṛsiṁha placed the Asura king on his thighs and tore him to death with His nails. (For a description of Nṛsiṁha and of the fight refer to the original).

The Deva-s all collected and prayed to Him one after another. But Nṛsiṁha was still in a rage and they dared not approach Him. Brahmā at last sent Prahlāda to pacify Him.

Prahlāda approached Him slowly and prostrated himself at His feet; Nṛsiṁha became full of tenderness and placed his hand on the head of Prahlāda. That divine touch removed all evil from Prahlāda and illumined his mind with Brahmavidyā. He then broke forth into prayer, (perhaps the most sublime in the Bhāgavata-Purāṇa).

THE PRAYER OF PRAHLĀDA

Sk. VII. Ch. 9

"BRAHMĀ and other Deva-s, Ṛṣi-s and wise men, full of Sattva, have failed to adore Thee in suitable words. How can this Asura boy please Thee, O Hari? But I think, it is not wealth, good birth, beauty, asceticism, learning, power, intellect, or even Yoga that is so much suited for the worship of Parama-Puruṣa as pure Bhakti. It is by Bhakti that the elephant king pleased Bhagavān. *Even a Caṇḍāla, (an outcaste) is much superior to a Brāhmaṇa, who has all the 12 virtues, but has no devotion to Viṣṇu.* For the Caṇḍāla who offers his Manas, his words, his Karman, his wealth and even his Prāṇa to Viṣṇu, purifies not only himself, but his whole line, while the proud Brāhmaṇa does not even purify himself. (Without devotion, the virtues only serve to increase pride. They do not purify the mind. *Śrī-dhara*).

(The Almighty Viṣṇu does not want any offering from the ignorant for himself. He is Lord of all things. But the man who gives offerings to Him can alone keep them to himself, for verily the paintings on the real face are to be seen in the image. The self in man is only a reflection of Ātman namely his Manas. Therefore if a man does anything that affects his Manas

only, it does not concern his real self. If an offering is made to Īs'vara, that reaches his real self.)

Therefore though of low birth, I have no hesitation in reciting thy glory as much as I can, for such a recital is sure to purify a man.

Withdraw, O Lord ! this terrible form, and be calmed. Look ! the world trembles at Thee.

I am not afraid, however, even of this form, as I am afraid of the wheel of births. Give me shelter at thy feet, that I may gain Mokṣa.

I have been scorched by the fire of misery in all births. The only remedy is devotion to Thy service. For Thy servant, by Thy favour, gets the company of Mahātman-s. By their company, he gets rid of all worldly attachments and sings the glory of Bhagavān. Then the miseries of life cannot overpower him.

The parents are not the protectors of the child ; medicine is not the remedy for the diseased ; the boat is not a shelter for the drowning ; these cannot save us from a recurrence of evils. And even the little that others do is promoted by the Prompter of all.

When Puruṣa wills, Māyā disturbed by Kāla creates the Sūkṣma-S'arīra, headed by Manas. That Manas is drawn into a world of recurring births, characterised by the transformations of Māyā : (5 Jñānendriya-s, 5 Karmendriya-s, 5 Bhūta-s and Manas). I am being squeezed in this wheel, like the sugar-cane in the mill.

Draw me unto Thee, O Lord ! or I am lost in the whirl."

(Some platitudes and a short account of the part taken by Viṣṇu in the creation follow).

"Thou dost incarnate as man, animal, Ṛṣi and Deva in order to guard all beings, to destroy the enemies of the world and preserve Dharma, according to the requirements of every Yuga. But in Kali-yuga, Thou concealest Thyself. Hence (from manifestating only in three Yugas), Thou art called Tri-yuga.

O Lord of S'rī-Vaikuṇṭha, this mind does not take pleasure in discourses about Thee, as this pleasure is vitiated, prone towards the outside, unmanageable, passionate and affected by the three promptings—joy, sorrow and fear. How can I with such a mind think of Thee?

I am drawn on all sides by the Indriya-s, and I am as miserable as a man with many wives.

I am not the only sufferer. Look! all men remain fallen by their own karman in the Vaitaraṇī (River at the gate of Yama) of recurring births. They are afraid of births and deaths and of danger from each other. They are mutually both friends and enemies. Take pity on these bewildered creatures. O Thou that art on the other side of the river, and preserve them this very day by taking them across the Vaitaraṇī (*i.e.* the relativities of Trilokī existence).

O guide of the Universe! what is thy difficulty in saving all men? For Thou art the cause of the creation, preservation and destruction of the Universe. Thou hast much kindness for the ignorant. Thou art the friend of the afflicted. What use then by saving us only who serve thy favourite men—the Mahātman-s (for, those who serve the Mahātman-s are already saved).

O Thou Supreme, I am not the least anxious for myself about the Vaitaraṇī (Trilokī existence), however

difficult it may be, to cross it for my mind is plunged in the nectar ocean of singing thy glory. But I mourn for the ignorant, those that care only for the gratification of the senses and for the means of such gratification while they remain estranged from Thee.

Generally, O Deva ! the Muni-s are desirous of their own Mokṣa, they hold their tongue, and roam in solitude without caring for the good of others. But I do not like to be liberated alone, leaving behind me all the afflicted ; I find no other shelter for these misguided people, besides Thee.

They are not happy, O Lord, in the enjoyment of the objects of the senses. For like itching, it is not a pleasure by itself but seems to be so, as long as Thou art not known.

It is said that holding the tongue (*mouna*), vowed observance (Vrata), sacred knowledge (S'ruta), austerity (Tapas), study (Adhyayana), the observance of rules pertaining to one's caste (Svadharma), exposition of S'āstra-s (Vyākhyā), living in solitude (Rahaḥ), recital of Mantra (Japa), and Samādhi also lead to Mokṣa. But generally it is seen that these are only means of livelihood for those that have no control over their senses. And for proud people they are sometimes the means of livelihood and sometimes not. But pride in itself is not a good thing.

Thou art not separate from the Universe. Both cause and effect are thy forms. It is not by avoiding the ways of the Universe but by seeing Thee everywhere by means of Bhakti, that the right course is followed. It is by striking one stone against another that fire comes out, and not otherwise."

[Let the words of the Asura boy resound from one end of India to the other. Let the sublime words of compassion and universal love be written in characters of gold, and let them be engraven in the hearts of all Indians]. Prahlāda was then made the king of the Asura-s.

VARṆA AND ĀS'RAMA

Sk. VII. Ch. 11 to 15

NĀRADA related the story of Prahlāda to King Yudhiṣṭhira at the Rājasūya sacrifice. That story revealed the highest devotion that was possible for a Jīva to attain in the field of separate existence. But separation also gives rise to the idea of difference. And as differences become established in society, duties and relations become manifold. Yudhiṣṭhira therefore appropriately asked Nārada about the Varṇās'rama duties.

The general rules to be observed by all castes are first given, ethical, spiritual and devotional. The specific duties and indications of each caste are then given, much the same as given in Manu Saṁhitā, as also the duties of women. The following significant passage occurs at the end :

"The indications of each caste are given above (*e.g.* restraint of the senses. contentment, etc., for Brāhmaṇa-s ; courage, strength, etc. for Kṣattriya-s ; reverence, energy, etc., for Vaiṣyas ; and humanity, service etc, for S'ūdra-s). If however the indications of one caste are found in a man belonging to another caste, he is to be specified by the caste of his indications and not the caste of his birth." VII-35.

The commentary of Śrīdhara is explicit on this passage. This shows the liberality of the Bhāgavata-Purāṇa. According to this Purāṇa, the divisions of caste at the present day, (for one must not forget that the Vaiṣṇava movement belongs comparatively to a later period), are not to be determined by birth alone, but they are indicated also by the virtues of each particular individual.

The duties of each Āśrama are next enumerated in detail. The enumeration follows the Smṛti-s, with a word for Bhakti-yoga where necessary. Some very useful hints are given for a Gṛhastha, for which please refer to the original.

The paths called Pitṛyāṇa and Devayāna are next described. Hints on Yoga and the recital of Praṇava are also given.

YAJÑA

Sk. VIII. Ch. 1

An account has been given above of the progeny of Devahūti and Prasūti. Yajña is the son of Ākūti. In the First Manvantara, when Asura-s and Rākṣasa-s were going to devour Manu, Yajña killed the former, with the help of his sons, the Yāma Deva-s. He ruled over Svarga as the Indra of that Manvantara.

[This brings us to the end of the 1st Manvantara. The narration at several places took us to later Manvantara-s, and the account of the Asura-s especially took us to Vaivasvata-Manvantara. The account of the first Manvantara is illustrative of the succeeding Manvantara-s. Details have therefore been given at times which might not properly pertain to the 1st Manvantara, but which fit in with other Manvantara-s at those stages of the narration. Necessarily the account of the succeeding Manvantara-s is very meagre.]

End of The First Manvantara

THE SECOND MANVANTARA

Sk. VIII. Ch. 1

SVĀROCIṢA is the 2nd Manu. (Svārociṣa=Self-refulgent). He is the son of Agni; Dyumat, Suṣeṇa, Rociṣmat and others are the sons of this Manu. (Dyumat and Rociṣmat also mean bright, refulgent). Rocana was the Indra (Rocana=bright illuminating). Tuṣita and others were the Deva-s. Ūrjasstambha and others were the seven Ṛṣi-s well versed in Brahma-vidyā-s.

There was one Ṛṣi named Veda-siras. His wife was Tuṣitā. He had by her *Vibhu*, the Avatāra of this Manvantara. Vibhu took the vow of Brahmacarya and never married. 80,000 Ṛṣi-s learned his *Vrata*.

(The Second Manvantra is in Theosophical language the second ascending half of the 1st round. The spiritual character of this Manvantara is manifest from the use of words meaning "bright", "refulgent." The Avatāra is Vibhu or All-pervading. The vow of Vibhu also denotes spirituality. Agni also, the father of the Manu, is almost a name for spirituality).

THE THIRD MANVANTARA

Sk. VIII. Ch. 1

THE third Manu is Uttama, son of Priyavrata. Pavana, Sṛñjaya, Yajñahotra and others were is sons. The sons of Vasiṣṭha, Pramada and others, were the seven Ṛṣi-s.

Satya, Veda, S'ruta, and Bhadra were the Deva-s. Satyajit was Indra.

Dharma had by Sūnṛtā one son named Satyasena. He was the Avatāra of this Manvantara. He was born with others called Satyavrata. He killed wicked Yakṣa-s and Rākṣasa-s given to falsehood, and Bhūta-s who injured others.

[The characteristic mark of this Manvantara which is the first half of the second Round is Truth. Satya or Truth enters into the names of one class of Deva-s, of the Indra and of the Avatāra. The name of the Avatāra's mother was also Truth. The Yakṣa-s and Rākṣasa-s were given to falsehood].

THE FOURTH MANVANTARA

Sk. VIII. Ch. 1—4

THE fourth Manu was Tāmasa, brother of Uttama. He had ten sons, Pṛthu, Khyāti, Nara, Ketu and others.

Satyaka, Hari and Vīra were the Deva-s. Trisikha was Indra.

Jyōtirdhāman and others were the seven Ṛṣi-ṣ. The Veda-s had been lost in time. The sons of Vidhṛti, called Vaidhṛti-s, however preserved them by their own energy. They are also the Deva-s of this Manvantara.

The Avatāra Hari incarnated as the son of Hari-Medhas by Hariṇī. He saved the Elephant king from the crocodile.

THE STORY OF THE ELEPHANT KING

Sk. VIII. Ch. 2—4

An elephant king resided on the summits of the Tri-kūṭa mountain. He roamed about with the female herd, intoxicated with the juice that exuded from his temples. Finding a lake, he plunged himself into its waters and quenched his thirst. He then took water in his trunk and passed it on to the young herd and the females. A powerful crocodile attacked him in rage. They fought for one thousand years, each trying to draw the other unto him. The elephants on the bank raised a piteous cry, but they could not be of any use to their companion. The Elephant King got tired at last, but the crocodile being in his own element did not feel any fatigue. The elephant devoutly and ardently prayed to the Supreme Puruṣa. In response to that prayer, Hari appeared with the Deva-s, seated on the back of Garuḍa. He drew out the crocodile, cut off its head with his *cakra* and thus saved the Elephant King.

The Crocodile was a Gandharva, named Hūhū. He was playing with his wives in a tank. Ṛṣi Devala went there to bathe. The Gandharva drew the Ṛṣi himself by his feet. The Ṛṣi cursed him to become a crocodile. The Elephant was king Indradyumna of Pāṇḍya. He was

under a vow of silence while engaged in meditation. Ṛṣi Agastya came with his disciples, but the king could not receive him with any word of welcome. "O thou of untrained intellect like that of an elephant, be an elephant thyself." Such was the curse of the Ṛṣi on him.

[The Elephant represents the characteristic Jīva of this Manvantara. The elephant becomes excited and mad when the juice exudes from his temples. In the story, madness represents the prevalence of Kāma. The elephant was passionately attached to his wives. The Jīva had given himself too much to Kāma, and he was carried away helplessly by the demon, he knew not where. His better sense could not prevail without some extraordinary help and that help was given by Hari, an incarnation of Viṣṇu. Possibly the story represents the development of animal instincts].

THE FIFTH MANVANTARA

Sk. VIII. Ch. 5

RAIVATA was the fifth Manu. He was the brother of Tāmasa. His sons were Arjuna, Bali, Vindhya and others, Vibhu was Indra. Bhūtaraya and others were the Deva-s.

The seven Ṛṣi-s were Hiraṇya-roman, Veda-siras. Ūrdhva-bāhu and others.

The presiding deity of S'rī Vaikuṇṭha incarnated in partial manifestation as the son of S'ubhra and Vikuṇṭhā. He was the Avatāra of this Manvantra. [This is the first half of the Third Round. The incarnation of the Lord of S'rī Vaikuṇṭha may have some significance, but that is not clear from the text.]

THE SIXTH MANVANTARA

Sk. VIII. Ch. 5

THE Sixth Manu was Cākṣuṣa, son of Cakṣus. Pūru, Puruṣa, Sudyumna and others were his sons. Mantra-dyuma was Indra. Āpya and others were the Deva-s. Haviṣmat, Vīraka and others were the Ṛṣi-s.

The Āvatāra was Ajita, son of Vairāja by Deva-saṁbhūti. He assumed the form of Kūrma or the Tortoise, and helped in the churning of the Milk Ocean.

THE CHURNING OF THE OCEAN

Sk. VIII. Ch. 5—12

In the fight with the Asura-s, the Deva-s lost their lives. They fell down and did not rise up again. By the curse of Durvāsas, Indra and the three Loka-s became shorn of S'rī or Lakṣmī (wife of Viṣṇu in S'rī Vaikuṇṭha: Preservative energy). Consequently there were no performances such as Yajña. Durvāsas once saw Indra on the elephant Airāvata. He gave him the garland of his own neck. Indra proud of his own S'rī or wealth, placed the garland on the head of the elephant. The elephant threw it down and tore it to pieces with his feet. Durvāsas got angry and cursed Indra that he and his Trilokī were to lose S'rī. Indra did not know what to do and the Deva-s all went over to the seat of Brahmā on the top of Meru. Brahmā, saw the Lokapāla-s lifeless and lustreless, as it were, the Loka-s beset with evils and the Asura-s full ot life and energy. He meditated on Parama-Puruṣa with concentrated mind and then addressed the Deva-s thus.

"Puruṣa has resort to Rajas, Sattva and Tamas respectively for Creation, Preservation and Dissolution. This is just the time for Preservation. For the good of all beings, He shall now be possessed of Sattva. So let us take the shelter of the guide of the universe. He shall now befriend the Deva-s and do what is best for us."

The Deva-s with Brahmā then went to Ajita. Brahmā prayed to Him as the Preservative aspect of Virāṭ-Puruṣa. Viṣṇu appeared before the Deva-s and addressed them thus :

"The Asura-s favoured by S'ukra are now victorious. Make peace with them so long as you are not strong yourselves. Loose no time in churning the Milk Ocean for Amṛta in concert with the Asura-s. By drinking Amṛta even dead persons become immortal. Throw all creepers and herbs into that ocean. Make Mandara mountain the churning rod and make Vāsuki the rope. Then with my help, churn the ocean with all diligence. The Asura-s shall have all the trouble to themselves, while you shall reap the fruits. If the Asura-s ask for any concession, you had better approve of that. Do not be afraid of any poison that may arise. Have neither greed nor anger nor desire in respect of the things that will arise."

So saying Viṣṇu disappeared. The Deva-s went to the Asura King Bali and Indra explained to him what Viṣṇu had said about the churning. The Asura-s approved of the plan and made friends with the Deva-s. They then went together and uprooted the golden mountain Mandara and carried it towards the ocean. After going a long way, they felt fatigued and dropped the mountain. Several Deva-s and Asura-s were crushed by its fall. Viṣṇu appeared on Garuḍa and revived them all. He then easily placed the mountain on the back of Garuḍa and went towards the ocean, followed by the Deva-s and Asura-s.

The Serpent King Vāsuki was assured of a share in Amṛta and he consented to become the rope. The

Mountain was then surrounded by Vāsuki. Viṣṇu followed by the Deva-s held the mouth of the serpent. But the Asura-s said: "We have learned the Veda-s, we know the S'āstra-s, it is improper for us to hold the tail of a serpent. We will not do that. It is inauspicious." Viṣṇu smiled. He and the Deva-s gave up the mouth end and held the tail.

The churning then commenced. The Mountain was however heavy ánd it sank down to the bottom of the ocean. The Deva-s and Asura-s became mournful. Viṣṇu then assumed the form of a Tortoise, went into the water and raised the Mountain. He then remained like a Dvīpa, one lakṣa Yojana-s in expanse with the mountain on his back. He infused his influence all round. Energised by Him, the Deva-s and Asura-s vigorously carried on the churning. At last fire and smoke came out from the thousand mouths of Vāsuki. This overpowered the Asura-s and the Deva-s—but the Deva-s were refreshed by clouds, rains, and winds sent by Viṣṇu.

After a good deal of churning, poison came out first. It spread out on all sides and the Prajāpati-s and their progeny in terror took the shelter of S'iva. S'iva felt compassion for them and with the approval of Durgā, he drank up the whole of the poison. It made his throat blue.

The Churning recommenced. Out came Surabhi (the fabulous cow of plenty). The Vedic Ṛṣi-s took that Cow for the necessaries of Yajña. Then came the horse Uccais-S'ravas. Bali desired to have it. But Indra as directed by Viṣṇu made no desire. Then came the elephant Airāvata, then the eight space elephants and their eight female partners.

Next arose Kaustubha, the celebrated lotus-colored gem. Viṣṇu wished to have it as an ornament for His breast. Next came Pārījāta, then the Apsaras damsels.

Illumining all sides with her lustre arose Goddess Lakṣmī. All paid homage to her. She looked on all sides, but found none, whom she could accept. If there was an ascetic he could not control his anger. If there was a Jñānin (sophist) he could not get over attachments. There might be a Mahātman, but he had not conquered his passion of love. How could he be called Īs′vara, who depended on others, (and no one but Īs′vara could claim Lakṣmī). If there was Dharma anywhere, there was not friendliness for all beings. If there was sacrifice, it was not for liberation. There was power but it could not resist the flow of time. If there was one void of likes and dislikes, he did not take a companion. If there was any one long-lived, he had neither good nature (*S′īla*) nor auspiciousness (*Maṅgala*). If one had good nature and auspiciousness, he was not long-lived. If one had all the Virtues he was out of his element with her. If he was all that she wanted he did not want her.

Considering everything, Lakṣmī at last accepted Viṣṇu for her husband. He placed her on His breast. She favored the Deva-s, so they became possessed of all virtues. She showed indifference to the Asura-s, so they lost their might, energy and modesty and became greedy.

Then arose a lotus-eyed girl called Vāruṇī (Spirituous liquor). The Asura-s accepted her.

Then arose Dhanvantari, part of a part of Viṣṇu, with a pot of Amṛta in hand. Seeing the pot of Amṛta,

the greedy Asura-s took that by force. They quarrelled with each other, some saying "First myself," "First myself," others saying "Not you" "Not you," whilst the weaker amongst them finding that they were going to be deprived, cried out in jealousy "The Deva-s are also entitled to an equal share. They have also toiled with us."

At this time Viṣṇu became a most beautiful young girl. She filled the hearts of the Asura Chiefs with passion. They asked the tempting girl to settle their dispute and to make a proper distribution of Amṛta amongst them. "But how can you trust a woman?" said the girl. But the Asura-s had fallen in love with her, so they made over the Amṛta pot to her without further thought. She consented to distribute Amṛta on the condition that the Asura-s should put up with whatever she did, right or wrong. The Asura-s consented. She then made the Deva-s and Asura-s sit in two separate rows. She distributed the whole of the Amṛta amongst the Deva-s. Only one Asura named Rāhu, sat with the Deva-s. The Sun and the Moon pointed him out to the girl Viṣṇu. Viṣṇu then and there severed the head from the body of the Asura, but as the head had touched Amṛta, it became immortal. Brahmā made it a planet. Rāhu still pursues the Sun and Moon at eclipses out of enmity.

When the Amṛta was wholly spent, Viṣṇu assumed His own form and in the presence of all left the place on the back of Garuḍa.

The Asura-s found they had been deceived and they became very angry. They could not bear the success of their enemies but they instantly engaged in fight with

them. The fight was personal between the chiefs of both sides. (It is interesting to note the antagonistic names, as they give the correspondences between the Deva and Asura chiefs.) Indra fought with Bali, Kārttikeya with Tāraka, Varuṇa with Heti, Mitra with Praheti, Yama with Kālanābha, Vis'vakarman with Maya, Tvaṣṭṛ with S'ambara, Savitṛ with Virocana, Aparājita with Namuci. The As'vinī-Kumāra-s with Vṛṣaparvan, Sūrya (Sun) with the hundred sons of Bali, Bāṇa and others, Candra (Moon) with Rāhu, Vāyu with Puloman, Bhadrakālī with Sumbha and Nis'umbha, Vṛṣākapi with Jambha, Vibhāvasu with Mahiṣa, the sons of Brahmā with Ilvala and Vātāpi, Brihaspati with S'ukra, S'ani with Naraka, the Marut-s with the Nivātakavaca-s, the Vasu-s with the Kāleya-s, the Vis'vadeva-s with the Paulama-s and the Rudra-s with the Krōdhavāsa-s. (Those who want to make a deep study will do well to note these correspondences as they will serve to explain points which I have not touched upon as beyond the scope of the present work).

The Asura-s used all the weapons of tempting Māyā and conquered the Deva-s, Viṣṇu then came to their rescue and they became victorious (The details of the fight might be interesting from an occult point of view, for which the reader must refer to the original).

S'iva heard that Viṣṇu had assumed an enchanting female form. To satisfy his curiosity he went to Him with Bhavāni. Viṣṇu assumed that form again to satisfy S'iva. The Astral Lord became passionate and ran after that female form and embraced her. The female Viṣṇu got out of the embrace and reassumed His own form. S'iva was then restored to himself.

Thoughts on the Above

We have already seen that the ascent of spirit commenced in the Vaivasvata-Manvantara. If the fourteenth Manvantara or the second half of the Seventh Round be left out of consideration, as the Manvantara of Dissolution or Pralaya, the middle of the remaining 13 Manvantara-s will be in the Vaivasvata-Manvantara. But the ascent could not commence without preparation. That preparation was made in the Cākṣuṣa-Manvantara or during the latter half of the Third Round.

S'rī or Lakṣmī is the Sāttvika energy of preservation. This energy was so much overpowered by Materiality, that she was not to be found in Trilokī. The spiritual forces, the Deva-s, lost life and energy. The Asura-s were at the height of their power. But as the ascending arc was near at hand, the Deva-s were promised Amṛta *i.e.*, immortality for the remaining part of the Kalpa. But if that Amṛta was to be obtained, the arc of spiritual evolution was to be raised by the churning of the ocean of Milk.

The ocean of Milk does not appertain to Jambū-Dwīpa, but it is the ocean of S'āka-Dvīpa. The seven oceans are transformations of Prakṛti, differing in the admixture of Sattva, Rajas and Tamas and determining the character of the globe they surround. Viṣṇu, as the Third Puruṣa, is the divine source of evolution in every Jīva. The seat of that Viṣṇu is the ocean of Milk, the ocean where Sattva prevails.

It is Viṣṇu who from His seat in the Ocean of Milk sends down Prāṇa Energy and the mineral becomes a vegetable. He sends down the power of perception and

then the power of conception and the vegetable becomes an animal and at last a man. Throughout this course of evolution, there is a development of the self element in us. There is no idea of self in the mineral or in the vegetable. It faintly asserts itself or rather makes an effort to assert itself in the animal kingdom. The early history of humanity is the development of the selfish element in him. The Jīva has two sides in himself the self and the non-self. The self side is caused by limitation due to his own senses. They put him in contact with the outside world, and make him a centre of sense perceptions. He becomes lost entirely in the sense products, which form a world by themselves. The non-self side of a Jīva, is his spiritual nature. He begins with this spiritual nature. But the development of selfishness eclipses this nature, the true, the real nature of Jīva, and he identifies himself entirely with the acquired and false nature.

Then comes a crisis in the evolution of Jīva-s. Were men to be lost for ever to their spiritual, their real nature? Were they to be tempted away by the senses, which had done their work of training, past all chance of return?

Viṣṇu, the God of human evolution, willed otherwise. He caused a re-adjustment of the Daiva and Asura forces, and the Deva-s by His help got the better of the Asura-s. This is the churning of the Ocean of Milk. It averted a crisis and is therefore a great event in the history of the Universe.

The Asura element could not be altogether wiped away. For the Daiva or spiritual nature evolves out of Āsura or selfish and material nature. Unselfishness

grows out of selfishness, spirituality rises out of materiality.

In the act of churning, the Deva-s could not do without the Asura-s. Churning itself, implies the action and reaction of two contending forces. "Make peace with them, as long as you are not strong yourselves." The compromise of the Deva-s with the Asura-s is the development of spiritual faculties out of the personal element in man. It is the grafting of higher Manas on lower Manas. The element of mind is in the Asura-s as well as in the Deva-s. But the Āsura or lower mind thinks of self as separate from other selves. The Daiva or higher mind breaks through the trammels of personality and finds oneness all round.

To use a better expression, we shall say higher self and lower self, rather than self and non-self.

Jiva-s are carried on in their course of life evolution by the force of past tendencies, and nature unaided produces the personal man. But when the past tendencies are exhausted, there is nothing to keep on the Jiva-s in their course of evolution.

Kūrma comes to the help of humanity at this stage. He gives a new power to men, the power of discrimination. With this power men become free agents, and they become responsible for their actions. They then generate new Karman for themselves, which takes them through infinite births and becomes a most potent factor in their future evolution.

The three Puruṣa-s have three Oceans as their correspondences. The first ocean (Kāraṇa) gives the materials of the Jiva body. The Second ocean (Garbhoda), gives the germs of all Jiva-s. The third (Kṣīra) is the

ocean of Jīva evolution. This ocean is churned for the spiritual evolution of Jīva-s, and it yields all that is necessary for that evolution. Viṣṇu himself appears as Kūrma and becomes the sustaining force of that evolution.

It is a Kalpa revolution. Vāsuki sustains the earth and its inhabitants for one Kalpa period. The thousand hoods represent the thousand Mahāyuga-s of every Kalpa. The Asura-s held the mouth end of the serpent king and the Deva-s held the tail end. And the Deva-s acted wisely. For as the Kalpa waned, they got the supremacy.

The tortoise thrusts out its limbs and draws them in. Man is drawn outside by his senses during material descent and he is drawn in by his spiritual ascent. It is by the power of discrimination when fully developed that a man returns to his higher nature.

S'rī or Lakṣmī is the divine energy of Viṣṇu. She is the Energy of preservation, of evolution and progress. She works out all that is good, all that is beautiful, and all that is powerful in this Universe. The possibilities of purely material development or of Nature's own evolution, are limited, and they are worked out in time. Then there is a void. There was this void in our universe and Triloki become deprived of S'rī. This was the curse of Durvasas, an Avatāra of S'iva.

The Churning took place as a remedy for this evil. Fresh forces had to be brought into requisition, fresh elements that could secure the spiritual evolution of the universe. Lakṣmī herself reappeared in a most enchanting form, as the energy of a new evolution, the very best that man was capable of. The necessaries of this evolution also appeared and became powers in the hands of

those that had to take part in the spiritual evolution of the universe.

All evolution is preceded by dissolution. Unless we give up the evil element in us, we cannot acquire the good. The evil has to be destroyed and the Lord of destruction, in his infinite compassion, accepted this poison for himself, to do away with the evils of the Universe.

The Poison only opens thė door for Amṛta, the spiritual nectar. The famous Puruṣa-Sūkta says: "He placed Amṛta or eternal bliss in the higher three Lokas." The Bhāgavata-Purāṇa renders this famous saying into the eighteenth sloka of the 6th chapter of the Second Skandha. Commenting on this sloka, S'rīdhara says, bliss in our Trilokī is only transitory and the dwellers of Mahar-Loka have also to leave their abode for the higher Jana-Loka, when they are oppressed by the fire of Kalpa dissolution. Amṛta was secured to the higher Loka-s, as there is no selfishness in them. (III. 10-9) Could the Asura-s, the gods of selfishness, aspire to have life immortal and unlimited bliss? Viṣṇu decided otherwise.

The way was thus prepared for the Vaivasvata-Manvantara, when men learned to discern between right and wrong.

THE SEVENTH MANVANTARA

Sk. VIII. Ch. 13

S'RĀDDHA-Deva son of Visvasvat or Sūrya is the seventh Manu. He is reigning at present. Ikṣvāku, Nabhaga, Dhṛṣṭa, S'aryāti, Naris'yanta, Nābhāga, Diṣṭa, Karūs'aka, Pṛṣadhra, and Vasumat are his ten sons.

The Āditya-s, the Vasu-s, the Rudra-s the Vis'vadeva-s, the Marut-s, the As'vinī-kumāra-s and the Ṛbhu-s are the Deva-s. Puraṁdara is their Indra. Kās'yapa, Atri, Vasiṣṭha, Vis'vāmitra, Gautama, Jamadagni and Bharadvāja are the seven Ṛṣi-s.

The Avatāra of this Manvantara is Vāmana, the youngest son of Aditi by Kas'yapa.

(The Purāna will revert to this Manvantara after giving a general account of the succeeding Manvantara-s).

THE EIGHTH MANVANTARA

Sk. VIII. Ch. 13

SĀVARṆI is the son of Vivasvat by his wife Chāyā. He shall be the eighth Manu. Nirmoka, Virajaska (without Rajas) and others shall be his sons. Sutapas, Viraja (without Rajas) and Amṛtaprabha shall be the Deva-s. Bali, son of Virocana, shall be the Indra.

Gālava, Dīptimat, Paras'urāma, Asvatthāman, Kṛpa, Ṛṣyas'ṛṅga and Vyāsa shall be the seven Ṛṣi-s.

Sārvabhauma, son of Devaguhya by Sarasvatī, shall be the Avatāra. He shall wrest the kingdom of Svarga-Loka from Puraṁdara and make it over to Bali.

(The eighth Manvantara is the Second half of the Fourth Round and should be the spiritual half according to Theosophical ideas. But we find the Asura King Bali, who was removed from the kingdom of Trilokī in the Vaivasvata-Manvantara, restored to the kingdom of Svarga.

Amongst the Ṛṣi-s we find Parasurāma who fought with Rāma and Asvatthāman and Kṛpa who ranged themselves against the Pāṇḍava brothers in the battle of Kurukṣetra.

All this shows that spirituality was developed out of materiality. The sons of Manu are Nirmoka and Virajaska. *Moka* is the cast off skin of an animal and well represent the sthūla body. Nirmoka is one without Moka.

Virajaska is without Rajas. So the course of evolution shows a tendency in the first place to cast off the sthūla body and to overcome the Rajas.

THE NINTH MANVANTARA

Sk. VIII. Ch. 13

The ninth Manu is Dakṣa-Sāvarṇi. He is the son of Varuṇa. Bhūtaketu, Dīptaketu and others shall be his sons. Pāra, Marīcigarbha and others shall be the Deva-s and Adbhuta their Indra. Dyutimat and others shall be the Ṛṣi-s.

Ṛṣabha, son of Āyuṣmat by Ambudhārā shall be the Avatāra.

THE TENTH MANVANTARA

Sk. VIII. Ch. 13

BRAHMA-Sāvarṇi is the tenth Manu. He is the son of Upas'loka. Bhūriṣeṇa and others shall be his sons. Haviṣmat, Sukṛta, Satya, Jaya-Mūrti and others shall be the Ṛṣi-s. Suvāsana, Aviruddha and others shall be the Deva-s and S'aṁbhu their Indra. Viṣvaksena son of Vis'vasṛj by Viṣūcī, shall be the Avatāra.

THE ELEVENTH MANVANTARA

Sk. VIII. Ch. 13

DHARMA-Sāvarṇi is the eleventh Manu. Satyadharma and others shall be his ten sons. Vihaṅgama, Kāmagama, Nirvāṇa-ruci and others shall be the Deva-s, Vaidhṛta their king, and Aruṇa and others the Ṛṣi-s. Dharma-setu, son of Āryaka by Vaidhṛtā shall be the Avatāra.

THE TWELFTH MANVANTARA

Sk. VIII. Ch. 13

RUDRA-Sāvarṇi is the twelfth Manu. Devavat, Upadeva, Deva-s'reṣṭha and others shall be his sons (men shall be

evolved into Deva-s in this Manvantara). Harita and others shall be the Deva-s, Ṛtadhāman their Indra, Tapomūrti, Tapasvin, Agnīdhraka and others the Ṛṣi-s. Svadhāman, son of Satya-tapas by Sūnṛtā, shall be the Avatāra.

THE THIRTEENTH MANVANTARA

Sk. VIII. Ch. 13

Deva-Sāvarṇi is the thirteenth Manu. Citrasena, Vicitra and others shall be his sons, Sukarman and Sutrāman the Deva-s, Divaspati their Indra and Nirmoka, Tattvadarsa, and others the Ṛṣi-s. Yogesvara, son of Devahotra by Bṛhatī, shall be the Avatāra.

THE FOURTEENTH MANVANTARA

Sk. VIII. Ch. 13

Indra-Sāvarṇi is the fourteenth Manu. Uru, Gambhira, Bradhna and others shall be his sons; Pavitra and Cākṣuṣa the Deva-s; S'uci their Indra; Agni, Rāhu, S'uci, S'uddha, Māgadha and others the Ṛṣi-s. Brihad-bhānu, son of Satrāyaṇa by Vitānā, shall be the Avatāra (*i.e.* the great sun shall absorb everything.)

THE ADMINISTRATION OF THE MANVANTARA-S

Sk. VIII. Ch. 14

Said Rājan Parīkṣit.—Tell me, O Ṛṣi, what are the respective duties of Manu and others in the Manvantara-s.

S'uka replied.—The *Avatāra* of each Manvantara guides the Manu, the sons of Manu, the Ṛṣi-s, the Indra and the Deva-s of that Manvantara. (Each Manvantara has its own place in the history of the Kalpa, and the general evolution has to be worked out in the way best adapted to that Manvantara. The administration of each Manvantara is in the hands of a separate set of kings and ministers. Viṣṇu incarnates in each Manvantara, as the king of all who serve as administrative officers of that Manvantara and he is as such called the special Avatāra for that Manvantara. The divine kings, the Ṛṣi-s, the Deva-s, all work under His direction. He gives the law that is to be administered. He shows the path, which evolution is to take in any particular Manvantara.)

Yajña and others are Avatāra-s of Puruṣa. Guided by them, Manu and others lead the course of the universe.

Ṛṣi-s.—At the end of every four Yuga-s, the S'ruti-s become devoured by tim• (The human races have a

life period timed to the four Yuga-s. They have their infancy, as it were, in Satya-Yuga, and they have to be guided by wise sayings, which form the S'ruti-s of those races. The S'ruti-s become better understood with the growth of racial intelligence and other texts take the place of old ones. When the races do not require the help of the earlier texts, those texts become lost in time. When the races begin another life cycle, they require again the help of teachings, which become revealed to the Ṛṣi-s. The Ṛṣi-s then give those teachings to the races.) The Ṛṣi-s find out the S'ruti-s, by means of Tapas. The eternal Dharma proceeds from the S'ruti-s. People know their duties from the scriptures.

Manu-s.—The Manu-s then take up the Dharma, and each in his own time devotedly promulgates it on the earth.

Manu's sons.—The sons of Manu preserve the Dharma, generation after generation, till the end of the Manvantara.

Deva-s and Indra.—Indra, with the Deva-s that participate in sacrificial offerings, protects the three Loka-s and gives rain.

(Besides this general administration, there are other ways also of managing the affairs of the universe and these are mentioned incidentally in the following verses. *S'ridhara.*)

Hari appears as the Siddha-s (Sanaka and others) and expounds divine wisdom (Jñāna) in every Yuga. He appears as Ṛṣi-s (Yājña-valkya and others) and expounds Karman. As Lords of Yoga (Dattātreya and others), He expounds Yoga.

THE STORY OF BALI

Sk. VIII. Ch. 15—23

Bali, son of Virocana and grandson of Prahlāda, was once defeated by Indra. His Guru, S'ukra, advised him to perform the Vis'vajit sacrifice. When *ghee* was offered at the sacrifice, one chariot, some green coloured horses, one lion-marked flag, one golden bow, two quivers with an inexhaustible store of arrows, and one divine *kavaca* (protective armour) arose from the fire. Bali gladly accepted these things. Prahlāda also gave him a fresh garland and S'ukra gave him a conch.

Equipped with these things Bali attacked Svarga. Bṛhaspati told Indra the time was inauspicious and the Deva-s could not succeed without the help of Viṣṇu. He advised them to give in and to remain concealed somewhere, till the time came for their ascendancy. The Deva-s followed the advice of Bṛhaspati and Bali became the king of Tri-lokī.

S'ukra advised Bali to perform one hundred As'vamedha sacrifices.

Aditi became disconsolate at the down-fall of her sons. She asked her husband Kas'yapa what to do for her sons. The Prajāpati advised her to observe Payovrata in honor of Viṣṇu (for details, see the original).

She observed the Vrata for 12 days when Viṣṇu appeared before her and assured her He would incarnate as her son.

Vāmana was born of Aditi at midday, on the 12th day of the moon, during the white quarter in the month of Bhādrapada, while the moon was in the first part of S'ravaṇa, in the Abhijit.

(Vāmana=Dwarf). Vāmana heard that Bali was performing Asvamedha on the banks of the Narmadā. He went there and Bali received him duly and asked what he wanted, expressing his willingness to gratify him fully. Vāmana asked for only three paces of ground. Bali laughed at this modest prayer and asked him to take more land. But Vāmana excused himself, saying a Brāhmaṇa should be content with small things only. Bali laughed again and at once said "Then accept." He then took the waterpot to make the formal gift. S'ukra perceived the object of Viṣṇu. He tried to dissuade Bali from carrying out his promise "This is not a dwarf Brāhmana but Viṣnu Himself. By one pace he will cover the whole of Bhū-Loka and Bhuvar-Loka. By the second pace, He will cover Svar-Loka and what then will become of the third pace? You will have to go to Naraka for not being able to fulfil your promise. And where shall you yourself remain after giving over all you have? Therefore desist from what you are doing. No doubt truth is preferable. But Veda-s also allow untruth in extreme cases."

Bali replied: "The grandson of Prahlāda shall never speak an untruth. I will give to this Brāhmaṇa boy what I have promised, even if he be Viṇṣu and my enemy too."

S'ukra said in anger—"You disregard the words of your Guru. So you shall forthwith lose everything."

Bali remained unmoved. He worshipped the Brāhmaṇa boy and read out the formal Mantra of giving over three paces of land. Vindhyāvali, the virtuous consort of Bali, at this time placed a golden pitcher filled with water before her husband. He washed the feet of Vāmana with that water, and sprinkled it over his head. Then Vāmana wonderfully grew in size. The whole Universe became visible in him. He seized the whole of Bhū-Loka with one pace—the whole of Bhuvar-Loka with his body, and the directions in space with his hands, so that even the whole of Svar-Loka became insufficient for the second pace. But nothing remained for the third pace. For the second pace of Vāmana passed through Mahar-Loka, Jana-Loka, Tapo-Loka and reached even Satya-Loka.

The Asura-s exclaimed: "By what an unjust device has our king been deprived of all! It is no sin to fight with this disgrace of a Brāhmaṇa, this deceitful Viṣṇu." So they engaged in fight with the followers of Viṣṇu, but were defeated by them.

Bali told his followers there was no use fighting, for the time was against them. The same Bhagavān who had favoured them was now in opposition.

Garuḍa, knowing the intention of Viṣṇu, tied Bali with the noose of Varuṇa.

Vāmana then addressing Bali said: "Where is your promised ground for my third pace? You have told a lie. You do not carry out your promise to a Brāhmaṇa. For this you will have to go to Naraka."

Bali said: "Do not think I told an untruth or that I mean to deceive thee. Here is my head for the third pace. I am not so much afraid of the Naraka thou art

speaking of, nor of this noose, nor of any troubles I may undergo, nor of any punishment thou mayest inflict on me as I am afraid of doing anything for which good people will blame me. I deem this punishment an act of favour—a favour shown perhaps out of consideration for my grand-father Prahlāda. For this kingdom only maddened me with power and made me forget my end. And what shall I do with this body too? True thou art my enemy, but this loss of kingdom has brought me nearer to thee."

Prahlāda appeared at this time. He bowed down to Vāmana and said: "It is thou that didst give the kingdom of Trilokī to Bali and it is thou that takest it away and really thou hast shown him a favour by doing so. For power maddens a man and blinds him as to his real self."

Vindhyāvali said: "O Lord, Thou art the Creator, the Preserver, and the Destroyer of Trilokī. Who else could own it besides Thyself? It was the height of presumption to pretend to give the Trilokī to you." Brahmā said: "O Deva of Deva-s, all-pervading Lord, thou hast taken away everything from this Bali. He has also given himself up entirely to Thee, without being moved in the least. He does not now deserve to remain tied up."

Bhagavān said: "O Brahmā, I take away all his riches from him whom I favour. For one proud of riches disregards both myself and others. When after many births the Jīva happens to become a man, and when in that birth he is found not to entertain any pride of birth, karman, age, beauty, wisdom, power, wealth and other things, you should know that to be my favour. One

constantly devoted to me is not led away by anything apt to beget pride.

This king of Dānava-s and Daitya-s has now conquered Māyā. So he is not beside himself even in grief. His wealth gone, his position lost, himself overpowered and chained by enemies, forsaken by friends, reviled and cursed by his own preceptor, and what not, this Bali did not give up Truth.

I will give him a place, difficult for others to attain. He shall be the Indra of Sāvarṇi-Manvantara. Till then let him reside in Sutala. By my wish, the dwellers of Sutala shall have no mental or bodily pain, no fatigue, no sleepiness, no defeat and no misfortune. Bless thee, O Mahārāja, go to Sutala with thy clan. Sutala is even wished for by those that dwell in Svarga. Even the Lokapāla-s shall not be able to overpower thee. What of others? If any Daitya does not follow thee, I will kill him by my Cakra. By all means I will preserve thee and thy followers. There you shall always find me at your door. Thy Āsura nature shall be there entirely destroyed under my influence."

Prahlāda was also ordered by Bhagavān to accompany Bali to Sutala. So they all went to Sutala.

Thoughts on the Above

We now find Bali shorn of all materialism and restored to spiritual purity. We can well understand the removal of Bali from the kingdom of Trilokī, for the cyclic movement was tending that way since the last Manvantara, and the Deva-s were to have supremacy over Trilokī. We have to study the future of Bali, as holding further light for us.

We must repeat here the distinction made between the two classes of Asura-s: Daitya-s and Dānava-s. The Daitya-s trace their origin to the gate-keepers of Viṣṇu. They had inherent Sattva in them, which was eclipsed in their downfall. Therefore, though they acted as materialistic forces following the cyclic tendency, they were themselves not incapable of spiritual development. Thus we find words of wisdom and spirituality in Vṛtra, in Hiraṇya-kas'ipu, unselfish devotion in Prahlāda, and complete resignation in Bali. Hiraṇyākṣa and Hiraṇyakas'ipu went back to their old place in S'rī Vaikuṇṭha. Vṛtra became united with Saṁkarṣaṇa. Prahlāda is immortal in his unselfish mission, and we have just heard the future of Bali. The Marut-s become Deva-s after their very birth.

Therefore there is no extinction for the Asura-s, except for those that do not follow Bali and do not place themselves, under the influence of Viṣṇu. The cyclic weapon or Cakra is ever ready to destroy those that hopelessly go against the law.

Now a word about Sutala. The arrangement of Pātāla-s as given in the text is the reverse of what they should be in point of spirituality, for Atala is the most and Pātāla the least removed from spirituality.

The influence of Viṣṇu does not extend beyond Sutala, and nothing can save those that transgress the limits of this nether plane. For in Vitala the destructive Puruṣa reigns and a passage to that plane is only a door to utter extinction. And in Atala there is not a trace of spirituality, the work of destruction is already done, and mother Nature dissolves the material elements for some better use in future.

The special provision for Sutala is therefore a cyclic necessity. For Jīva-s have to be preserved from an undesirable end. Therefore Bali was given a post, the proud privilege of seeing that Jīva-s do not undergo utter extinction. Sutala was also fortified with an accession of spirituality.

The example of self-abnegation, the ideal of self-sacrifice, Bali is to become the king of Deva-s in the succeeding Manvantara.

THE MATSYA AVATĀRA

Sk. VIII. Ch. 24

TOWARDS the end of the previous Kalpa, Brahmā was falling asleep and the Veda-s fell from his mouth. The Asura Hayagriva took them up. Seeing this Viṣṇu became a small fish. King Satyavrata was making Tarpaṇa (*i.e.*, offering libations of water), when the fish found its way into his hands. He threw it into the river. The fish implored the king to preserve him. So he took it home and placed it in a small waterpot. The fish increased in size so much that all tanks and rivers were tried, but none could contain it. At last the king took the fish to the sea, but it implored him not to throw it away into the sea. The king then said: "This fish must be the Deity Himself, otherwise how could it grow so large?" The fish then addressed the king thus: "On the seventh day from this, the Triloki shall be plunged into the Pralaya waters. Then a big Ark shall come to thee. Take all plants, all seeds, all animals, and the seven Ṛṣi-s with you and get into that Ark. When the wind shakes that Ark, tie it with a serpent to myself. I will remain with that Ark in the Pralaya Ocean till the awakening of Brahmā. I will manifest supreme wisdom in thee."

So saying the fish disappeared and on the seventh day the Pralaya waters deluged the Triloki. Satyavrata did as he was told. He got the highest wisdom from the Fish Incarnation.

That Satyavrata is S'rāddhadeva, our present Manu.

THE VAIVASVATA-MANVANTARA

SUDYUMNA

Sk. IX. Ch. 1

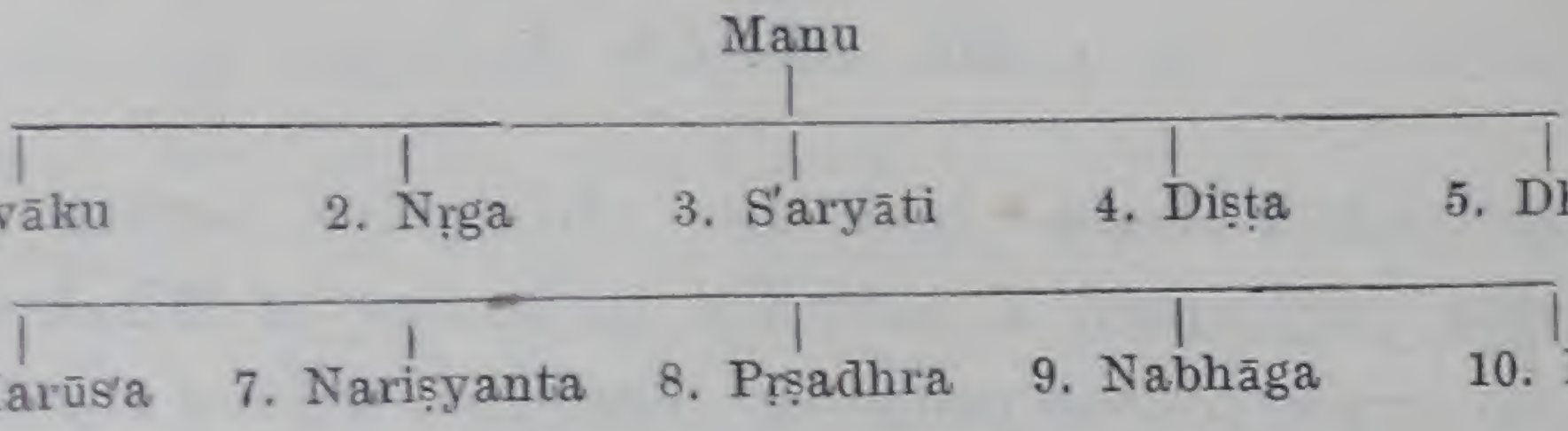
SRĀDDHADEVA-Manu had no child for some time. Vasiṣṭha performed a sacrifice in honor of Mitrāvaruṇa that he might obtain progeny. S'raddhā, wife of the Manu, went to the chief priest and asked for a daughter. So Manu had a daughter named Ilā. He took Vasiṣṭha to task for having had a daughter. Vasiṣṭha thought the priest had done something wrong. He prayed to Bhagavān for the change of Ilā's sex. So Ilā became a male named Sudyumna and in company with others went on horse back to the chase. He entered a forest called Sukumāra, below the Meru, which is the play ground of S'iva and his consort. He and his companions were all transformed into females, for such is the mandate of S'iva for those that enter the forest. In this changed condition, Sudyumna with his female companions went to Budha. Budha took a fancy for Sudyumna and had by her one son Purūravas.

Vasiṣṭha took pity on Sudyumna again and prayed to S'iva to change his sex. By the favour of S'iva, Sudyumna became a male for one month and a female for another month. He had three sons Utkala, Gaya and Vimala.

IKṢVĀKU BROTHERS

Sk. IX. Ch. 2

MANU prayed to Viṣṇu for one hundred years for other sons. He got ten sons like unto himself. Ikṣvāku was the eldest.



(8) PṚṢADHRA

While residing in the house of his guru, Pṛṣadhra was placed in charge of cattle. It was raining one night, when a tiger entered the fold. The cattle strayed about in fear and bellowed aloud. Pṛṣadhra ran after the tiger. The night was dark. He missed his aim and cut off the head of the cow, which the tiger had seized. He found out the mistake in the morning and informed his guru about it. The guru said: "You shall become a S'ūdra, as the fruit of your Karman." Pṛṣadhra accepted the curse. He became an ascetic, and roamed about the earth as the friend of all beings. Eventually he ended his life in fire.

(10) KAVI

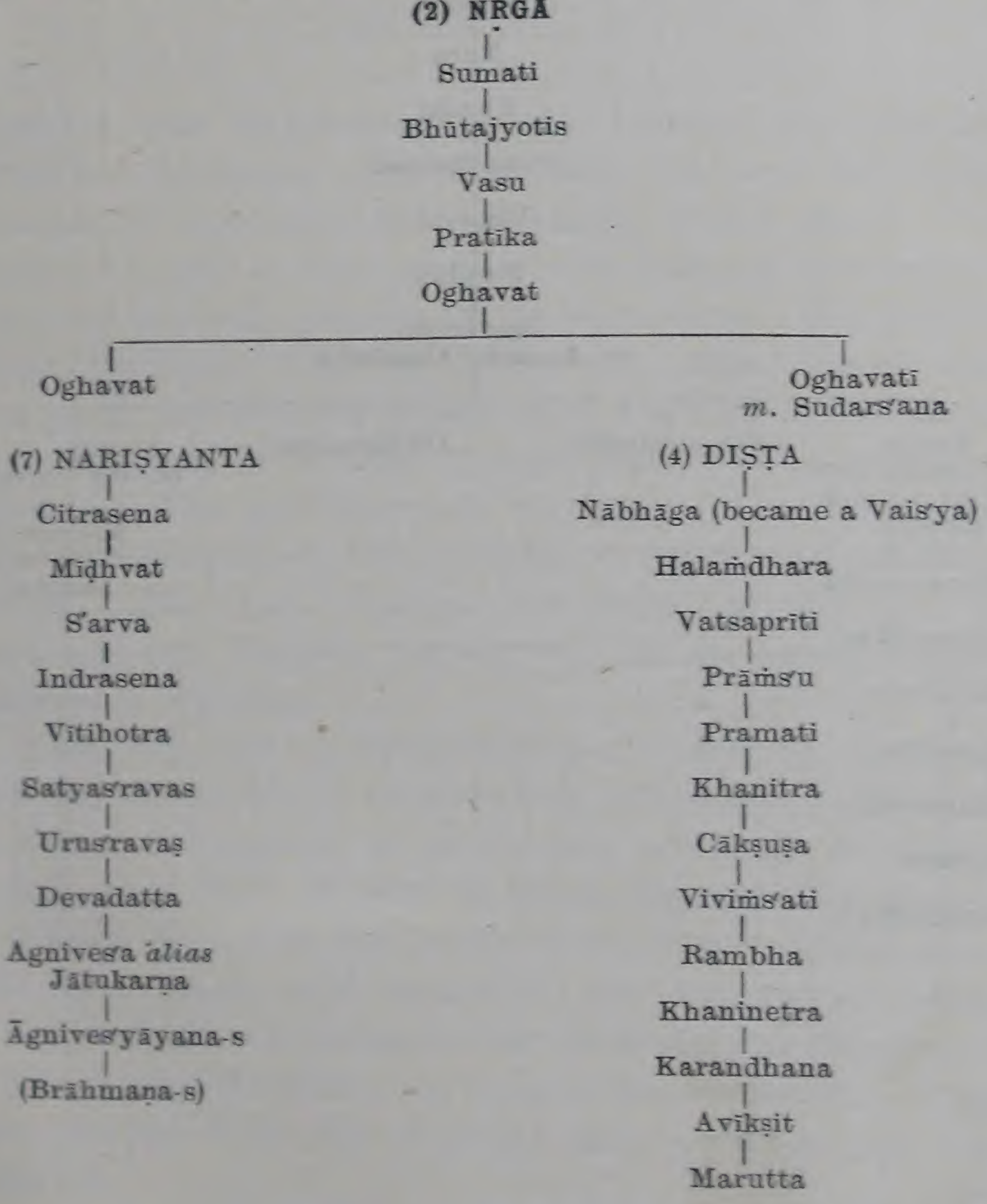
Kavi attained wisdom in his youth. He did not marry.

(6) KARŪS'A

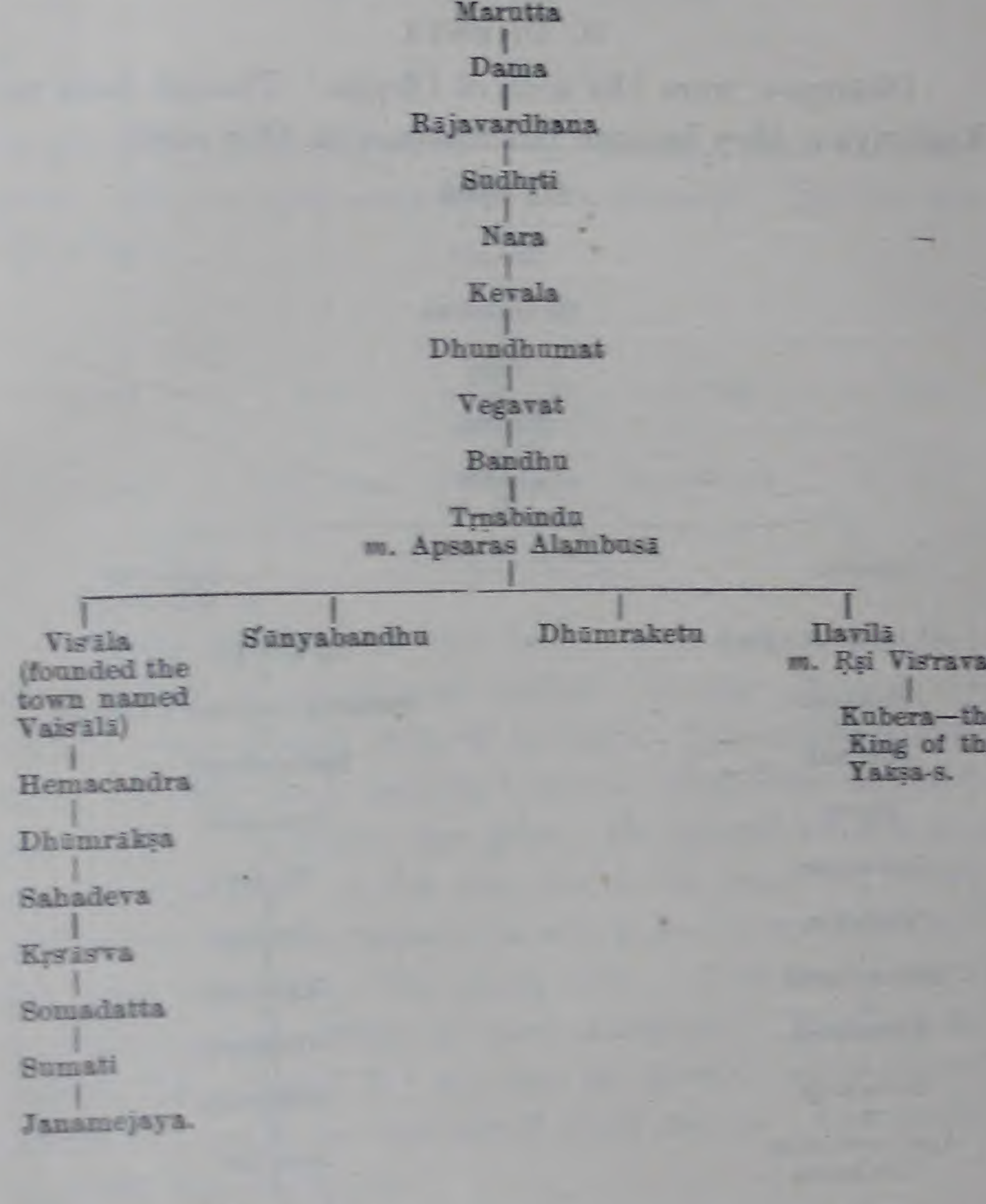
The sons of Karūs'a were the Kārūs'as, a race of pious Kṣattriya-s, who guarded the north.

(5) DHṚṢṬA

Dhārṣṭa-s were the sons of Dhṛṣṭa. Though born as Kṣattriya-s, they became Brāhmaṇa-s on this earth.



Saṃvarta, Son of Angiras, officiated at the Yajña performed by Marutta. The Deva-s took direct part in the Yajña.



(3) S'ARYĀTI

Sk. IX. Ch. 3

S'ARYĀTI was well-versed in the Veda-s. He had one daughter, Sukanyā. He went with her one day to the Āsrama of Cyavana Ṛṣi. Sukanyā found there two streaks of light as from glow-worms, issuing from within a mound of earth, thrown up by white ants. She pricked those portions with a thorn and blood oozed out. The party of S'aryāti found that their usual secretions were stopped. The king thought some one had offended Cyavana. The girl then told her story. The king found the Ṛṣi underneath the mound of earth and asked his pardon. The Ṛṣi wanted the hand of the girl in marriage and S'aryāti consented. So Sukanyā became the wife of Cyavana.

One day the Asvinī-Kumāra-s came to Cyavana. The Ṛṣi asked them to give him youth and beauty and promised in return to give them offerings of Soma, though they had no part in Soma-yāga-s. The Asvinī-Kumāra-s took the Ṛṣi inside a tank and all the three came out young and beautiful and looking all alike. Sukanyā could not recognise her husband and she prayed to the Asvinī-Kumāra-s to remove her confusion. They were pleased with her chastity and pointed out her husband.

One day king S'aryāti came and found his daughter sitting with a young man. He reproved Sukanyā for her supposed unchastity. The girl then related the story of her husband's attaining youth and the king became very much pleased.

Cyavana made offerings of Soma to the Asvini-Kumāra-s. This offended Indra. He held aloft the Vajra to kill Cyavana, but the son of Bhṛgu paralysed the hands of Indra. From that time the Deva-s consented to give a share in Soma to the Asvini Kumāra-s.

S'ARYĀTI

Sukanyā m. Cyavana	Uttānabarhis	Ānarta	Dhuriṣema

Revata

(He built a town called Kus'asthali in the midst of the sea and from that town ruled Ānarta and other lands.)

Kakudmin	99 other Sons

Revati

Kakudmin took his daughter Revatī with him and went to Brahmaloka to enquire of Brahmā, as to who should be her husband. The Gandharva-s were singing at the time and Kakudmin had to wait for a moment. He then saluted Brahmā and made the enquiry. Brahmā laughed and said:—"O king, the men of your choice are dead and gone. I do not hear even of their sons and grandsons. Twenty seven yuga-cycles have now passed away. Therefore go back to thy place and give thy daughter to Baladeva, who has now incarnated as an Aṁsa (part) of Viṣṇu for the good of Bhūloka. And the king did so. (The Present is the 28th Yuga-cycle. Baladeva is the brother of S'rī Kṛṣṇa)

(9) NABHĀGA

Sk. IX. Ch. 4—6

NABHĀGA remained long with his Guru. So his brothers thought he had become a Brahmacārin. They reserved no share for him at partition. Nabhāga at last returned home and asked for his share in the patrimony. The brothers pointed out their father Manu as his share. Nabhāga said to his father "How is it my brothers have reserved thee for my share?" Manu replied: "Child, do not believe them. The clan of Āṅgirasa-s are performing Yajña. They get confounded on every sixth day. This is the sixth day. Give them two Vaiśvadeva Sūktas. When they go to Svarga after completion of their Yajña they will leave all their sacrificial wealth to you." Nabhāga did as he was told. The Āṅgirasa-s left all the materials remaining on the sacrificial ground to Nabhāga. As he was going to take those things, a dark Puruṣa appeared from the north and said. "These are mine."

"But the Ṛṣi-s have given them to me" said Nabhāga.

"Go to your father then and ask for the solution" said the dark Puruṣa.

"Yes, the remnants of a Sacrifice belong to Rudra" said Manu.

Nabhāga returned and said "Yes, these remnants of sacrifice all belong to thee. So my father told me."

"I am pleased with thee and thy father. Both of you have spoken the truth" said Rudra, "I give thee supreme wisdom. I also give thee these remnants. Take them now."

NABHĀGA
|
NĀBHĀGA
|
AMBARĪṢA

King Ambarīṣa had discrimination and dispassion. His devotion to Viṣṇu was great. His mind was fixed on the lotus-feet of Viṣṇu, his words were all about the glory of S'rī Vaikuṇṭha, his hands were engaged in cleaning the temples of Viṣṇu, his ears only heard about the glory and the works of Viṣṇu, his eyes intently looked on the symbols of Viṣṇu wherever found. His body felt pleasure at the touch of Vaiṣṇava-s, his nose smelt the sweet fragrance of Tulasī proceeding from the feet of Viṣṇu, his tongue tasted only food offered to Viṣṇu, his feet traversed the places sacred to Viṣṇu and his head was bowed in salutation of Viṣṇu. If he enjoyed things of this world, it was for service to Viṣṇu and not for the sake of enjoyment. If he had attachment, it was only for those that were devoted to Viṣṇu. The fruits of his action he offered to Him. By devotion and by the unselfish performance of duties pertaining to his sphere of life (Svadharma), he pleased Bhagavān and by degrees he gave up all desires. Viṣṇu was so much pleased with the King, that he gave him His own Cakra for protection.

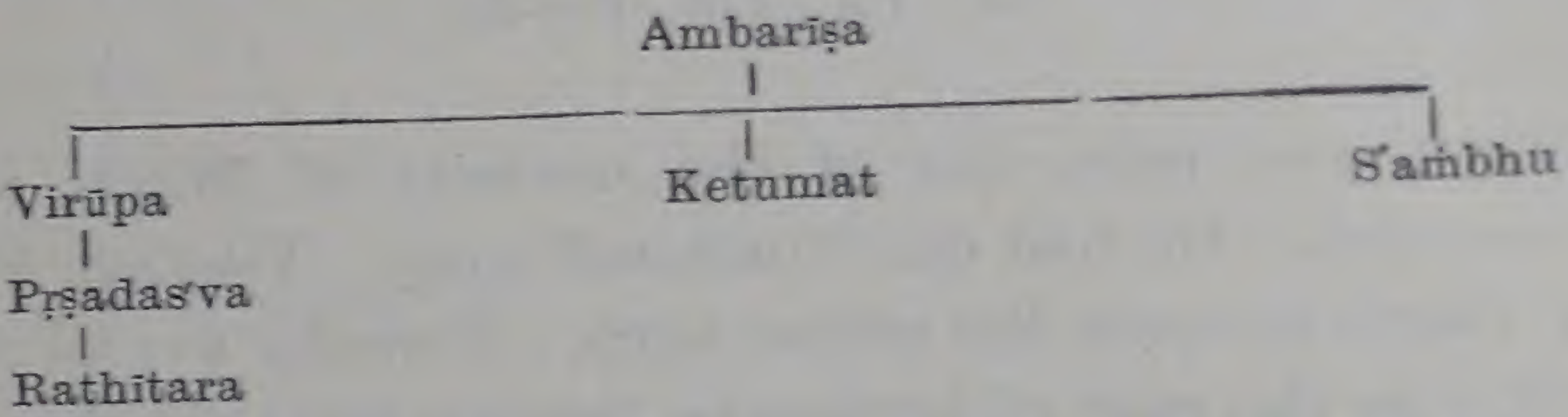
Ambarīṣa with his wife once undertook to perform Dvādas'ī-Vrata for one year, (Dvādas'ī is the twelfth day

of the Moon. The Vrata consists in fasting on the eleventh day of the Moon and in breaking the fast in the morning of the 12th day). On one occasion he fasted for 3 consecutive days. He bathed in the Yamunā and worshipped Viṣṇu at Madhurā. He gave plenty of riches and cattle to the Brāhmaṇa-s. He then fed the Brāhmaṇa-s and asked for their permission to eat after them. At the time the sage Durvāsas appeared as his guest. The king received him duly and requested him to take his food. The Ṛṣi consented and went to bathe in the river and perform his daily rites. The king waited long for him but he did not return. There was only half a muhūrta now remaining of Dvādasī. If the king did not eat any thing, his Vrata would not be observed. If he ate, he would show disregard to a Brāhmaṇa. At this juncture, the king decided to serve both ends by taking a little water, for the Brāhmaṇa-s call that both eating and non-eating. Durvāsas came back. By spiritual vision he knew what had happened and became highly enraged. He tore up a hair-tuft and charged it to kill Ambarīṣa. The king remained unmoved. The Cakra of Viṣṇu consumed the destructive force sent by Durvāsas and turned even to destroy him. The Ṛṣi ran in every direction. The Cakra followed him wherever he went. He went to Brahmā and prayed to be saved. "It is not in my power to save thee" said Brahmā "Thou hast offended a votary of Viṣṇu." He went to S'iva, "Child" said S'iva "this weapon of Viṣṇu is too much for me even. Go thou to Viṣṇu." Durvāsas went to Viṣṇu and prayed to be pardoned and saved. Said Viṣṇu: "O Brāhmaṇa, I am dependent on my Bhakta-s. I am not free. My heart is in the possession of my Bhakta-s. I am dear to them. Without

these my Bhakta-s I do not even need myself, nor my absolute powers, for I am their sole and supreme resort. They forsake their wives, homes, children and wealth for my sake. How can I forsake them ? Their heart is chained to me. They look on all with equal eyes. By devotion they win me even as chaste wives win their husbands. My service is all in all to them. They do not even desire the four Mukti-s, Sālokya and others, though these are within their easy reach. What perishable objects can they have desire for ? The Sādhu-s are my heart. I am the heart of the Sādhu-s. They do not know any one besides me nor do I know any one besides them. O Brāhmaṇa, hear what is thy only remedy. Without delay go to him who has caused this fear in thee. When force is used against Sādhu-s, it reacts on him who uses the force. True asceticism and wisdom are both for the salvation of the Brāhmaṇa-s. But in one untrained, they produce the contrary effect. Therefore go thou to the son of Nābhāga. Beg his pardon and thou shalt be saved." Durvāsas went back to Ambarīṣa and touched the feet of the king. Ambarīṣa became non-plussed at this act of a Brāhmaṇa and knowing the object of the Ṛṣi, he prayed to the Cakra to desist from its course and to save the Brāhmaṇa. The Cakra had just commenced its work of destruction, but it withdrew its energies upon the prayer of Ambarīṣa. Durvāsas was extremely thankful and he thus praised the king. " I see this day the greatness of Vaiṣṇava-s, O king. Thou didst pray for my welfare, though I had offended thee. There is nothing strange for those that have conquered Viṣṇu Himself. Thou hast been very kind to me. Thou hast favored me much. Thou didst not even think of my offence, but thou hast saved my life." The king

had waited for Durvāsas all this time. He now fell at the feet of the Ṛṣi and requested him to take his meal. The Ṛṣi gladly did so, and also made the king take his food.

Durvāsas then went to Brahma-Loka. He did not return for one year and the King lived upon water only all this time, being so anxious to see the Ṛṣi return. Such is the holy story of Ambarīṣa.



Rathītara had no children. At his request Ṛṣi Aṅgiras produced certain sons by his wife. They were known both as Rāthītara-s and Āngirasa-s.

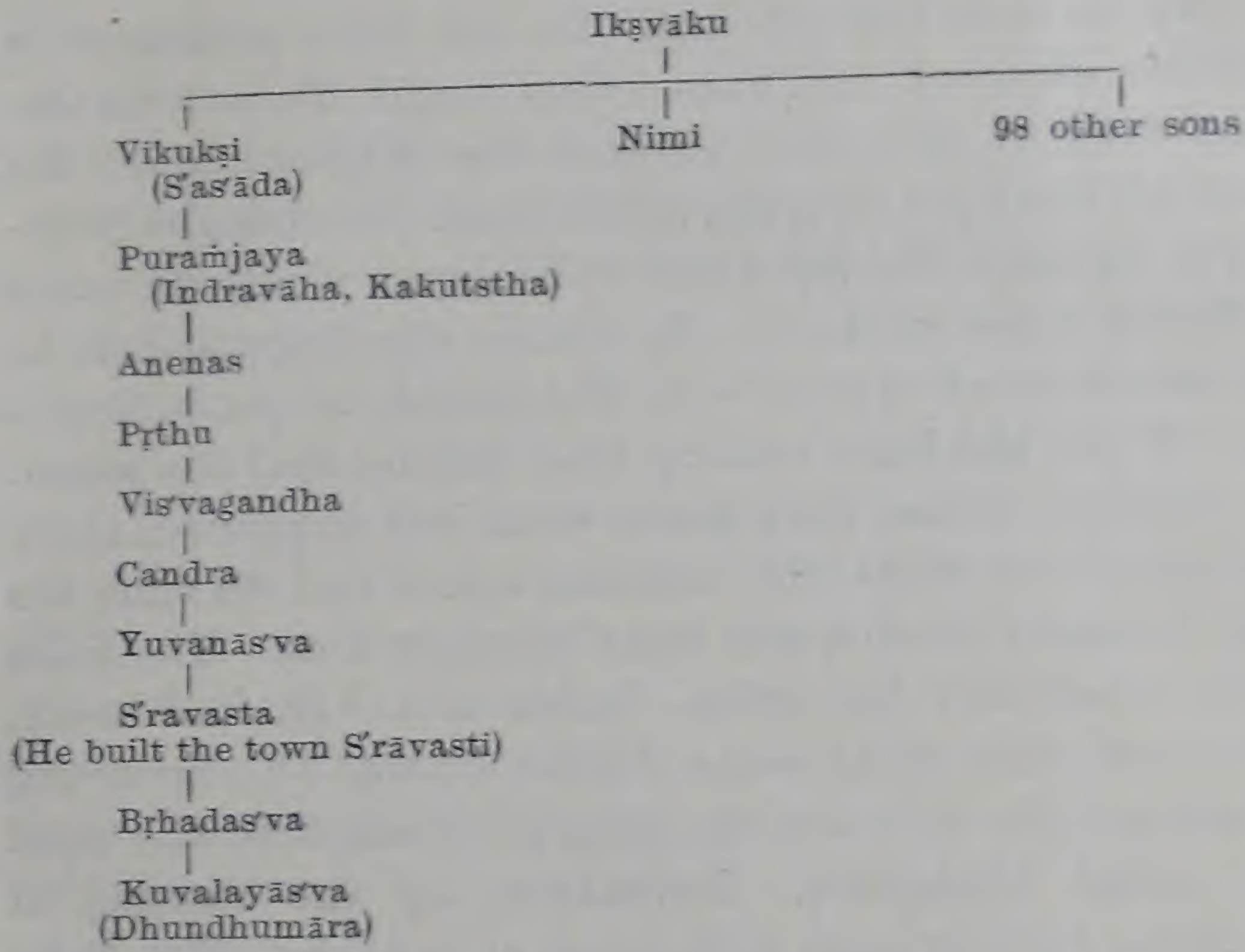
[Durvāsas had cursed Indra, and Indra lost all power. But after the great churning, times were changed. The divine law favoured the Deva-s and the worshippers of Viṣṇu. Those who assumed a power, independently of Viṣṇu, were sure to find disappointment, however eminent their position might be.]

(1) IKṢVĀKU

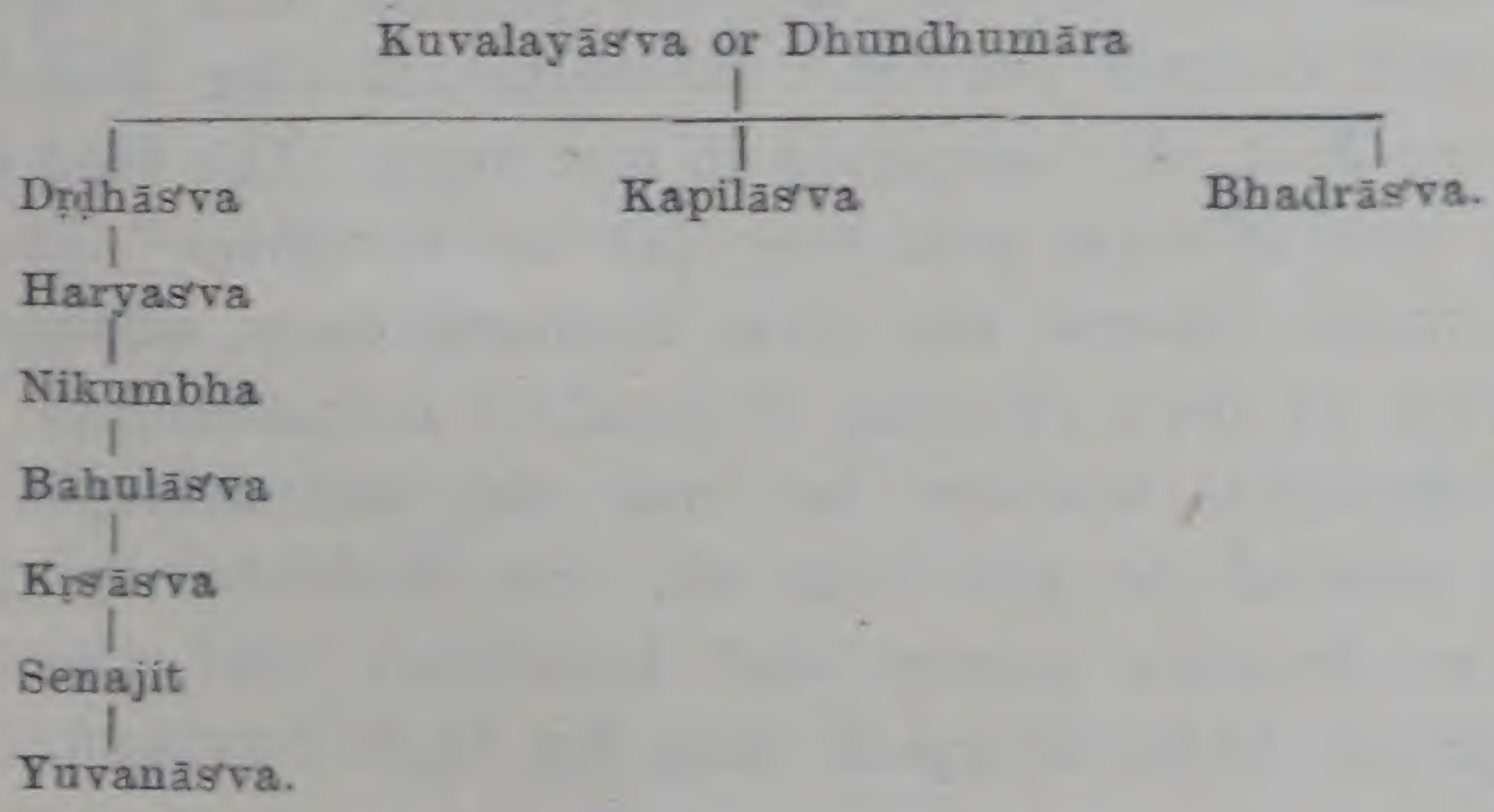
Sk. IX. Ch. 6—13

Ikṣvāku was born out of the nostrils of Manu when he sneezed. He had one hundered sons. Vikukṣi, Nimi, and Daṇḍaka were the eldest born. Twenty five of them ruled over the east of Āryāvarta, twenty five over the west and twenty five in the middle. The others ruled elsewhere. For the performance of Aṣṭakā, Ikṣvāku once ordered Vikukṣi to get some good flesh. Vikukṣi had a bagful of good game. But he was hungry and ate one rabbit out of his store. Vasiṣṭha found fault with this and Ikṣvāku had to reject the whole of the game. The King became angry at this and he expelled his son from the kingdom. When Ikṣvāku died, Vikukṣi returned. He succeeded his father as king and was known as S'asāda or Rabbit-eater. Puraṁjaya was the son of S'asāda. He was also called Indravāha and Kakutstha. The Deva-s had a fight with the Asura-s and Indra asked for the help of Puraṁjaya. Puraṁjaya wanted Indra to be his carrier, and the King of the Deva-s became a bull. Puraṁjaya ascended the bull on its hump. He is therefore called Indravāha or Indra-vehicled and Kakutstha or the mounter on the hump. He defeated the Asura-s.

IKṢVĀKU



With his 21 thousand sons, Kuvalayās'va killed an Asura called Dhundhu, for the good of Ṛṣi Udaṅka. But the Asura killed all his sons, except three, with fire from his mouth. Those three were Dṛḍhās'va, Kapilās'va and Bhadrās'va.



Yuvanāśva had no son. So the Ṛṣis performed a sacrifice directed to Indra. One night Yuvanāśva became very thirsty and entered the Yajñabhūmi. He found all the Ṛṣi-s sleeping at the time. He thought it improper to rouse the Ṛṣi-s and so he drank whatever water he found near at hand. By chance that happened to be the consecrated water with the power of producing a son. When the Ṛṣi-s rose up they did not find the water. On enquiry, when they knew what had happened, every one wondered what the outcome would be. In time the king brought forth a son from his right side. The little thing cried out for milk. Indra said "Do not weep, child, you shall *drink mine* ("*Mām Dhātā.*")" So saying he offered the child his fore finger. From this, the child was called Māṁdhātṛ. Yuvanāśva, by the blessing of the Ṛṣi-s, did not meet with death at delivery. Māṁdhātṛ was a very powerful king. Thieves dreaded him much. He performed many sacrifices and gave many gifts. He married Indumatī, daughter of Śaśabindu. He had three sons Purukutsa, Ambarīṣa, and the Yogin Mucukunda. He had also fifty daughters.

Ṛṣi Saubhari made tapas in the waters of the Yamunā. One day he saw the pairing of a couple of fish and became excited. He requested king Māṁdhātṛ to give him one daughter in marriage. The king said: "By Svayaṁvara, you may get my daughter" (*i.e.*, the girl must choose her own husband from amongst a number of men offering themselves as husbands.) The Ṛṣi thought because he was old and decrepit the king wanted to put him off. So Saubhari by yoga-powers became young and beautiful. All the fifty daughters then accepted him for their husband. The

Ṛṣi prepared for himself all the enjoyments of life and passed his days in company with his 50 wives. He then became disgusted with this sensual life and afterwards attained Mokṣa along with his wives.

Yuvanāśva adopted his grandson Ambarīṣa. Ambarīṣa had one son Yauvanāśva. His son was Hārīta. These three, Ambarīṣa, Yauvanāśva and Hārīta were the founders of the chief clans of the Māṁdhātṛ Dynasty.

The elemental serpents gave their sister Narmodā in marriage to Purukutsa. Purukutsa accompanied Narmodā to Rasātala at the request of Vāsuki. There he killed such Gandharva-s as deserved to be killed. Those who remember this story have no fear from serpents. Such was the blessing of the elemental serpents.

Yuvanāśva
|
Māṁdhātṛ
|

Purukutsa *m.* Narmodā	Ambarīṣa (adopted by Yuvanāśva)	Mucukunda (Yogin)
Trasadasya	Yauvanāśva	
Anaraṇya	Hārīta	
Haryaśva		
Praruna		
Tribandhana		
Satyavrata or Triśaṅku		

Triśaṅku became a caṇḍāla by the curse of his father. Ṛṣi Viśvāmitra lifted him up to Svarga in his own mortal body. Triśaṅku is still visible in the heavens. The Deva-s kicked him down with his head downwards and

attempted to throw him down. Viśvāmitra by his power has retained him there.

[Triśaṅku is a constellation in the southern hemisphere.]

Triśaṅku
|
Hariścandra

Hariśchandra had at first no issue. He prayed to Varuṇa for a son, promising to offer him as a sacrifice to the Water-god. The king had a son named Rohita (Red). Varuṇa asked for his victim. Ten days passed away. "Without teething the child will not be pure." There was teething. "When these milk teeth fall away, then will be the time." The milk teeth fell off. "Let other teeth grow." The other teeth did grow. "But he is a Kṣattriya boy. He can be pure only when he is fit to put his armour on."

The king put off Varuṇa from time to time in this way, out of affection for his son. Rohita came to know of his father's promise. To save himself, he took a bow and went to the forest. There he learned that his father had an attack of dropsy, the disease caused by Varuṇa. So he prepared himself to go back, but Indra prevented him by persuasive words. He was put back from year to year by Indra, till his 6th year. He then made his way to the king. He purchased from Ajīgarta his second son Śunaśśepha. He saluted his father and offered the child. King Hariścandra appeased Varuṇa by human sacrifice and got rid of his dropsy. In that sacrifice, Viśvāmitra was the Hotṛ, Jamadagni was the Adhvaryu, Vasiṣṭha was the Brahmā and Ayāsya was the Udgātṛ. Indra being pleased gave a golden chariot .to the king.

Viśvāmitra taught Ātmavidyā to Hariścandra and he attained liberation.

[The story of Hariścandra in this Purāṇa follows the vedic version. The gist of the story is that in the course of further evolution the Deva-s were to be propitiated by human sacrifice. But this sacrifice did not mean killing. It was the complete offering of oneself up to the service of the gods. The mission of the human victim is constantly to work for the good of the Universe and to extinguish his own personality. Śunaśśepha was not killed in the sacrifice. He was offered up to the service of the gods. After the sacrifice, he was called Devarāta *i.e.* one offered to the Deva-s. Viśvāmitra adopted Devarāta as his own son and he asked his hundred sons to accept him as their eldest brother. He disowned those sons that did not obey him (Bhāgavata IX-16). Therefore Viśvāmitra took the principal part in this sacrifice and not Vasiṣṭha, though he was the family preceptor.]

Hariścandra
|
Rohita
|
Harita
|
Campa (founder of Campā)
|
Sudeva
|
Vijaya
|
Bharuka
|
Vṛka
|
Bāhuka

His enemies dispossessed Bāhuka of his kingdom. He went to the forest accompanied by his wives. When he died, the eldest queen also prepared herself for death.

Ṛṣi Aurva knew her to be big with child, and dissuaded her from accompanying her husband on to the funeral pyre. The co-wives of the queen, out of jealousy, gave her poison. The child was born with this poison, therefore he was called Sagara (Sa=with, gara=poison.) Sagara became a great king. The Seas were dug by his sons. He was prevented by Ṛṣi Aurva from taking the lives of the Tālajaṅgha-s, Yavana-s, S'aka-s, Haihaya-s, and Barbara-s. But he made them change their outward look. He performed an Aśvamedha sacrifice as advised by Aurva and Indra stole the sacrificial horse.

Sagara had two wives Sumati and Keśinī. The 60 thousand sons of Sumati searched for the horse on all sides. They dug the earth's surface and made the Seas. They found the horse near Kapila. They took him to be the stealer of the horse and abused him. For this they were all burnt up into ashes.

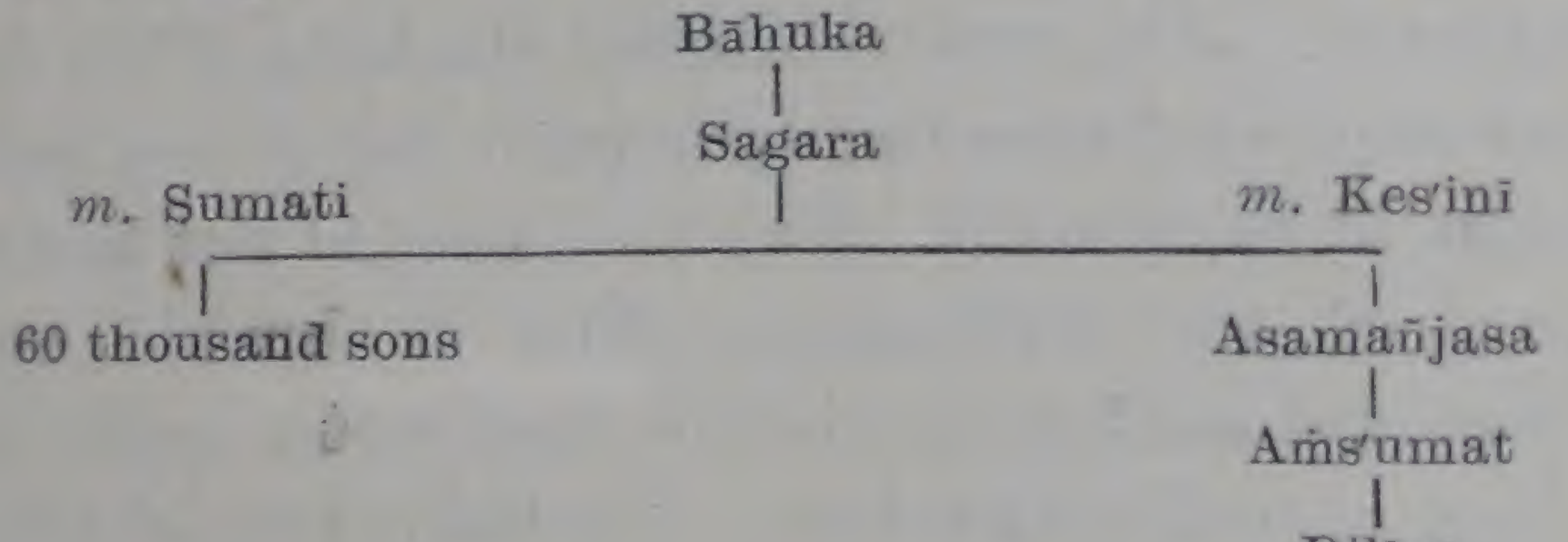
Keśinī had one son Asamañjasa by Sagara. Aṁśumat was son of Asamañjasa. He was attached to his grandfather Sagara. Asamañjasa was a Yogin in his former birth. He therefore wanted to avoid company by doing provoking acts. He threw down some children into the Sarayū. His father Sagara was thus compelled to forsake him. By Yoga-powers, he brought back the children thrown into the Sarayū, and left his father for ever.

Aṁśumat was also sent by Sagara to search for the horse. He found the horse and a heap of ashes near Kapila. He saluted Kapila and glorified him. The Avatāra was pleased. He permitted Aṁśumat to take away the horse. He also informed him that his burnt-up Pitṛ-s could only be saved by the water of the Gaṅgā.

Sagara completed the sacrifice with the horse. He made over the kingdom to Aṁs'umat and attained Mukti.

Aṁs'umat made tapas for the downward flow of Gaṅgā but without success. He was followed by his son Dilīpa. He also did not succeed. Bhagīratha was the son of Dilīpa. He prayed hard and Gaṅgā appeared in person before him. "Child, I am pleased with thee. What boon do you ask for"? Bhagīratha told her what he prayed for. "But who shall arrest my course, when I fall down. If not arrested I will pierce the earth and reach Rasātala. Again if I pass over earth, men will wash away their sins in my waters. Where shall I wash away those sins, O King? Therefore do thou ponder well what to do." Said Bhagīratha: "The touch of Sādhu-s shall take away thy sins. For Viṣṇu, the destroyer of sins, remains in them. Thy downward course shall be arrested by Rudra." S'iva was pleased by the prayer of Bhagīratha, and he consented to hold Gaṅgā.

Gaṅgā came rushing down and she was taken by Bhagīratha to where the ashes of his Pitṛ-s lay. The very touch of her waters purified the sons of Sagara and they went to Svarga.



Nabha
|
Sindhu-Dvīpa
|
Ayutāyus
|
Ṛtuparṇa (friend of Nala)
|
Sarvakāma
|
Sudāsa
|
Saudāsa or Mitrasaha
or Kalmāṣapāda
m. Madayantī

Once there lived two Rākṣasa-s. Saudāsa killed one and did not kill the other. The surviving Rākṣasa, bent on taking revenge, entered the service of Saudāsa as a cook. When the king entertained Vasiṣṭha, he gave him human flesh to eat. The Ṛṣi became angry and caused Saudāsa to become a Rākṣasa. When he learned however it was the doing of a Rākṣasa, he reduced the king's Rākṣasa life to 12 years. The king also held out water for the execration of Vasiṣṭha. His queen prevented him. So he threw the water at his own feet. His feet became black with sin. While living as a Rākṣasa the king saw a Brāhmaṇa and his wife in their privacy, and he attacked the Brāhmaṇa. The wife reminded the king of his former birth and requested him not to deprive her of her husband at the time of enjoyment. The king heeded not her words but devoured the Brāhmaṇa. The Brāhmaṇa woman cursed Saudāsa so that he should meet with death whenever he had sexual connection. On the expiry of 12 years, Saudāsa reverted to his former birth, but for fear of the curse he had no connection with women. Vasiṣṭha at the request of Saudāsa produced a son by his wife, Madayantī. The conception lingered for 7 years. Vasiṣṭha struck the

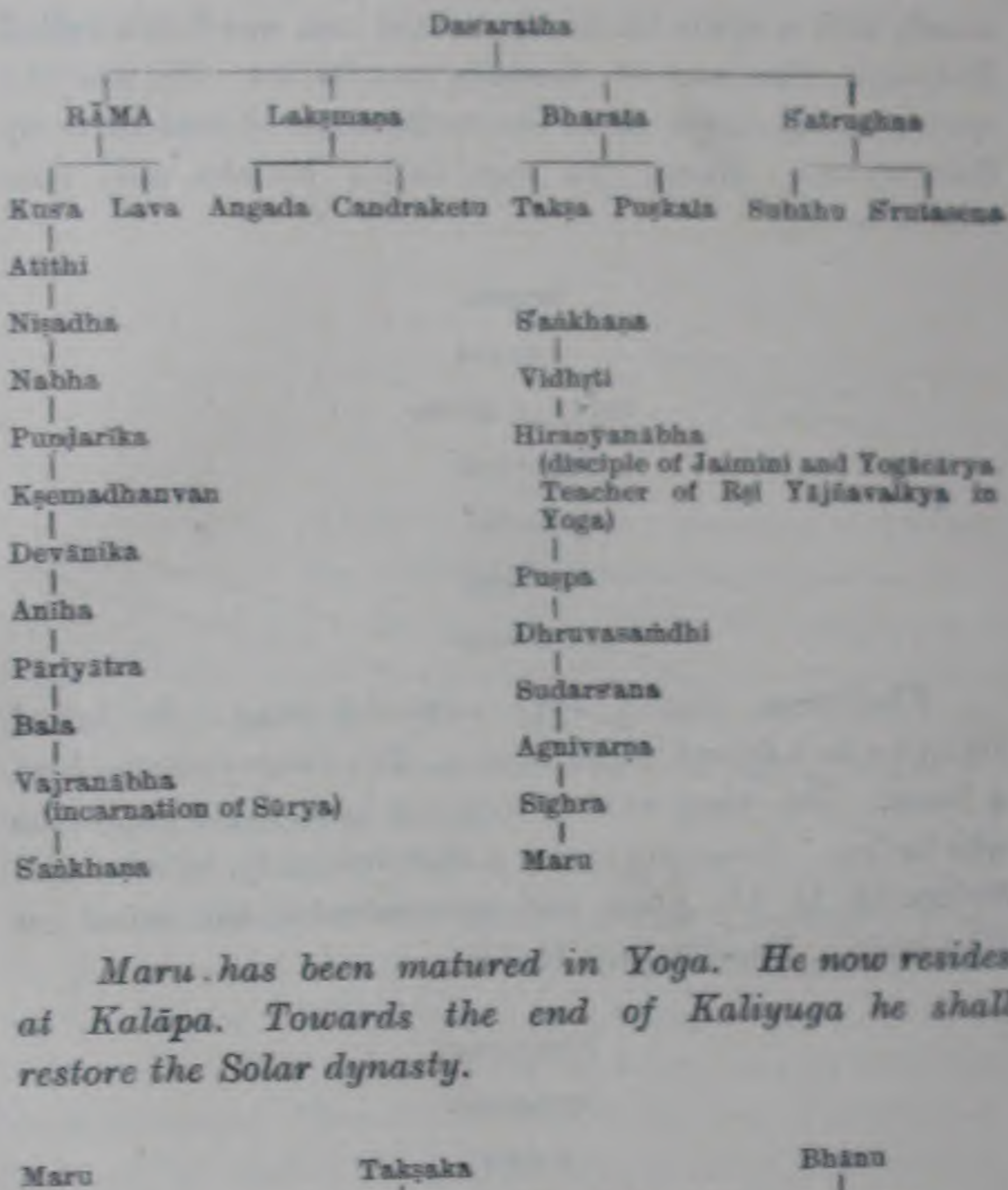
womb with a stone (Aśman) and the son was hence called Aśmaka. The son of Aśmaka was Bālika. He was the surviving Kṣattriya, after the extirpation of that caste by Paraśurāma. Hence he was called Mūlaka also (the root of a race).

Saudāsa
|
Aśmaka
|
Bālika or Mūlaka
|
Daśaratha
|
Ailavila
|
Viśvasaha
|
Khaṭvāṅga

Khaṭvāṅga was a very powerful king. He killed Daitya-s as a friend of the Deva-s. The Deva-s offered him a boon. The king wanted to know how much longer he was to live. Learning it was a Muhūrta only, he returned forthwith to his place and concentrated his mind on Bhagavān. He atttained Mukti.

Khaṭvāṅga
|
Dīrghabāhu
|
Raghu
|
Aja
|
Daśaratha
|
RĀMA | Lakṣmaṇa | Bharata | Śatrughna

(The story of Rāma as told in the Rāmāyaṇa is widely and universally known. It is therefore unnecessary to repeat that story from the Bhāgavata-Purāṇa.)



Maru has been matured in Yoga. He now resides at Kalāpa. Towards the end of Kaliyuga he shall restore the Solar dynasty.

Marudeva
|
Sunakṣatra
|
Puṣkara
|
Antarikṣa
|
Sutapas
|
Amitrajit
|
Bṛhadvāji

Bṛhadvāji
|
Barhis
|
Dhanaṁjaya
|
Raṇaṁjaya
|
Sṛñjaya
|
Śākya
|
Śuddhāda

Śuddhāda
|
Lāṅgala
|
Prasenajit
|
Kṣudaraka
|
Sumitra

Sumitra shall be the last of the Ikṣvāku dynasty in this Kali-Yuga.

Nimi was the second son of Ikṣvāku. He asked Vasiṣṭha to officiate at his Yajña. But the Ṛṣi had been pre-engaged with Indra. So he asked the king to wait till he came back. Considering the uncertainty, Nimi did not wait for his family Purohita, but engaged another priest. Vasiṣṭha on returning became offended and cursed Nimi with the loss of his body. Nimi gave the same curse to Vasiṣṭha. So both gave up their bodies. Vasiṣṭha was reborn shortly after as the son of Mitrāvaruṇa by Urvasī. The Ṛṣi-s picked up the body of Nimi and placed it with the scented things of Yajña. On the completion of the Yajña, the Ṛṣi-s prayed to the Deva-s for the vivification of the body. But Nimi said from within the scented things that he did not want to be encumbered with the body any more. The Deva-s said: "Then remain in the eyes of all beings as winking." So Nimi remains in the twinkling of our eyes.

The Ṛṣi-s churned the body of Nimi and a son was born. He was called Janaka. As he was born, when his father was bodiless (*videha*) he was also called *Vaideha*. The churning also gave him the name of

Mithila (Manth to churn). He built the town Mithilā. (Mithilā is the modern Tirhut).

NIMI
|
Janaka
|
Udāvasu
|
Nandivardhana
|
Suketu
|
Devarāta
|
Bṛihadratha
|
Mahāvīrya
|
Sudhṛiti
|
Dhṛishṭaketu
|
Haryaśva
|
Maru
|
Pratīpa
|
Kṛitaratha
|
Devamīḍha
|
Viśruta
|
Mahādhṛiti
|
Kṛitiratha
|
Mahāromaṇa (large-haired)
|
Svarṇaromaṇa (gold-haired)
|
Hrasvaromaṇa (short-haired)
|
Sīradhvaja

While ploughing the ground for sacrifice, Sīradhvaja got Sītā at the end of the plough. Therefore Sīra (plough being his Dhvaja (flag, proclaimer of fame), he was called Sīradhvaja.

(This Sīradhvaja is the renowned Janaka of Rāmāyaṇa.)

Sīradhvaja
|
Kuśadhvaja
|
Dharmadhvaja
|
Kṛitadhvaja
|
Kesidhvaja
|
Mitradhvaja
|
Khāṇḍikya

Kesidhvaja was versed in Atma-vidya. Khāṇḍikya was versed in Vedic Karman-s. Kesidhvaja overpowered Khāṇḍikya and he fled.

Kesi-dhvaja
|
Bhānumat
|
S'atadyumna
|
S'uci
|
Sanadvāja
|
Urjaketu
|
Purujit
|
Ariṣṭanemi
|
S'rutāyus
|
Supārs'va
|
Citraratha
|
Kṣemadhi
|
Hemaratha
|
Satyaratha
|
Upaguru

Upaguru
|
Upagupta (incarnation of Agni)
|
Vasvananta
|
Yuyudha
|
S'ubhaṣeṇa
|
S'ruta
|
Jaya
|
Vijaya
|
Ṛta
|
Sunaka
|
Vitahavya
|
Dhṛti
|
Bahulās'va
|
Kṛti

These kings of Mithilā were well-versed in Ātmavidyā.

THE LUNAR DYNASTY

Sk. IX. Ch. 14

Soma (the Moon) was born out of the eyes of Atri. He carried off Tārā, the wife of Bṛhaspati (Jupiter). Bṛhaspati asked for his wife several times, but Soma would not give her up. S'ukra (Venus) was not on good terms with Bṛhaspati. So he took the side of Soma, with his disciples, the Asura-s. S'iva with his Bhūta-s took the side of Bṛhaspati. Indra with the Deva-s also sided with their preceptor. The two parties engaged in fight. After some days of fight, Aṅgiras informed Brahmā about every thing that happened. Brahmā reproached Soma. So he returned Tārā to Bṛhaspati. Bṛhaspati found that Tārā had conceived. "Immediately throw out the seed of another man in my field," cried he. Tārā feeling bashful brought forth at the time a lustrous son. Both Bṛhaspati and Soma desired to have the son, each saying "It is mine; not yours." When they quarrelled with each other, the Deva-s and Ṛṣi-s asked Tārā who was the father of the child. The child reproved his mother for the delay in answering. Brahmā took Tārā aside and learned from her that Soma was the father of the son. Soma then took the child. Brahmā seeing the deep wisdom of the child named him Budha (Mercury).

Budha had by Ilā one son Purūravas. Nārada related his beauty and his virtues to the Deva-s in Svarga. Urvasī

heard all that and took a fancy for the king. By the curse of Mitrāvaruṇa, she had then a human form. Both the king and the Apsaras became attached to each other and they lived as husband and wife. But Urvasī laid down two conditions for her company with the king—(1) that the king was to preserve two rams, which the Apsaras had brought with her and (2) that the king was never to expose himself before her except in privacy. Indra sent the Gandharva-s in search of Urvasī. They found her out and took away her two rams. She had a maternal affection for these animals and she cried out in despair. The king hurriedly took his arms and ran after the Gandharva-s. They left the rams and fled away. The king brought them back. But in his hurry, he had forgot to cover himself and Urvasī left him. The king became disconsolate, and roamed about in search of her. After some days he found her on the banks of the Sarasvatī with her 5 companions. He entreated her to come back. She promised to give her company to the king one night every year and informed him of her delicate state of health.

Urvasī came after a year, with one son. She advised the king to entreat the Gandharva-s for her hands. The king did so and the Gandharva-s became pleased with him. They gave him one Agnisthāli (pot of fire). The king took the Agnisthālī to be Urvasī and roamed with it in the forest. (The Gandharva-s gave him the fire for the performance of sacrifice necessary for the attainment of Urvasī). The king found out his mistake at last. He then placed the fire in the forest, went home and meditated every night on Urvasī. On the approach of Tretā, he was inspired with the three Veda-s (Karmakānda).

He then went to the place of fire and found there one Aśvattha tree (the sacred fig) grown from inside a Śamī tree (Śamī is the name of a tree said to contain fire). He decided that the fire must be within the Aśvattha tree. He took two pieces of wood (technically called Araṇi) from that tree and produced fire by their friction. He deemed one piece to be Urvaśī and another piece to be himself and the space between the two pieces to be his son. By friction, the fire called Jātavedas came out (*Vedas* is wealth, enjoyments in general. *Jāta* is that fire from which enjoyments proceed that which gratifies all sense-desires. It is the chief fire of the Karmakāṇḍa of the Veda-s). By the invocation of the three veda-s, that fire became threefold. (Āhavanīya, Gārhapatya, and Dakṣiṇa are the three fires perpetually kept in the household. *Āhavanīya* is the eastern fire which represents the relations of the householder with the Deva-s. *Gārhapatya* is the sacred fire which the householder receives from his father and transmits to his descendants and from which fires for sacrificial purposes are lighted. It represents household and family duties. *Dakṣiṇa* is the southern fire. It represents all classes of duty to the Pitṛ-s). The king imagined this threefold fire to be his son (The son by his offerings sends his father's soul to Svarga. The sacrificial fire also sends the performer to Svarga). With that fire, he performed Yajña desiring to reach the Loka (plane) of Urvaśī. Prior to this in Satya-Yuga, Praṇava was the only Veda; Nārāyaṇa was the only Deva; there was only one fire and only one caste. The three Veda-s came only from Purūravas, at the beginning of Tretā-Yuga. The king attained Gandharva-Loka by means of the fire. (In

Satya-Yuga, Sattva generally prevailed in men. Therefore they were all fixed in meditation. But in Tretā-Yuga, Rajas prevailed and by the division of the Veda-s, Karma-mārga made its appearance. *S'rīdhara.*)

(The true history of the origin of the three Veda-s is thus given in veiled words. They originated in the strong desire of men in Treta-Yuga for the possession of heavenly things. This gives us about two millions of years to the present day. The origin of the Veda-s must not be confounded however with their existence in the present form. For that we must refer to the sacrifice of Harischandra, the adoption of Sunassepha by Visvāmitra and the division amongst the Madhucchandas brothers.)

PURŪRAVAS
m. Urvasi

- Āyus
- S'rutāyus — Vasumat
- Satyāyus — S'rutañjaya
- Raya — Eka
- Vijaya — Bhīma — Kāñcana — Hotraka — Jahnu (He swallowed the Gaṅgā in her downward course and let her out through his thighs. — Pūru — Bālaka — Ajaka — Kus'a
  - Kus'āmba — Gādhi — Satyavati
  - Dhūrtarya
  - Vasu
  - Kus'anābha
- Jaya — Amita

Ṛṣi Ṛcīka asked for the hand of Satyavatī. Gādhi did not consider him to be a fit hushand for his daughter. He therefore wanted to put him off and said: "Give a dower of one thousand horses, with the lustre of moon all over their body and with one of their ears dark-coloured (S'yāma). For we are sons of Kusika."

The Ṛṣi went to Varuṇa and got the horses. He gave them to the king and married Satyavatī.

Satyavatī and her mother both asked Ṛcīka to prepare *Caru* for the birth of a son to each. (*Caru* is an oblation of rice, barley, and pulse, boiled together. It is offered to Deva-s and Pitṛ-s). Ṛcīka prepared two caru-s and consecrated one with Brāhmaṇa-Mantra and the other with Kṣattriya-Mantra. The Ṛṣi then went to bathe. In the meantime, the mother thought, the daughter's Caru must be superior to hers. So she procured that from her daughter and the daughter partook of her mother's Caru. When the Ṛṣi returned and learned what had taken place, he said to his wife: "What an improper thing you have done by this exchange of Carus! You shall have a fierce and terrible-son, while your brother shall be the greatest in divine wisdom."

Satyavatī prayed to her husband, saying "Let it not be so" The Ṛṣi then said, "Then your grandson shall be all that."

Jamadgni was born of Satyavatī. She became the river Kausikī.

Jamadagni married Reṇukā the daughter of Reṇu.

Jamadagni had several sons, Vasumat and others. The youngest was Rāma (Parsurāma). He is said to be an Incarnation of Viṣṇu. He destroyed the Haihaya Kṣattriya-s. He cleared the earth of Kṣattriya-s twenty one times.

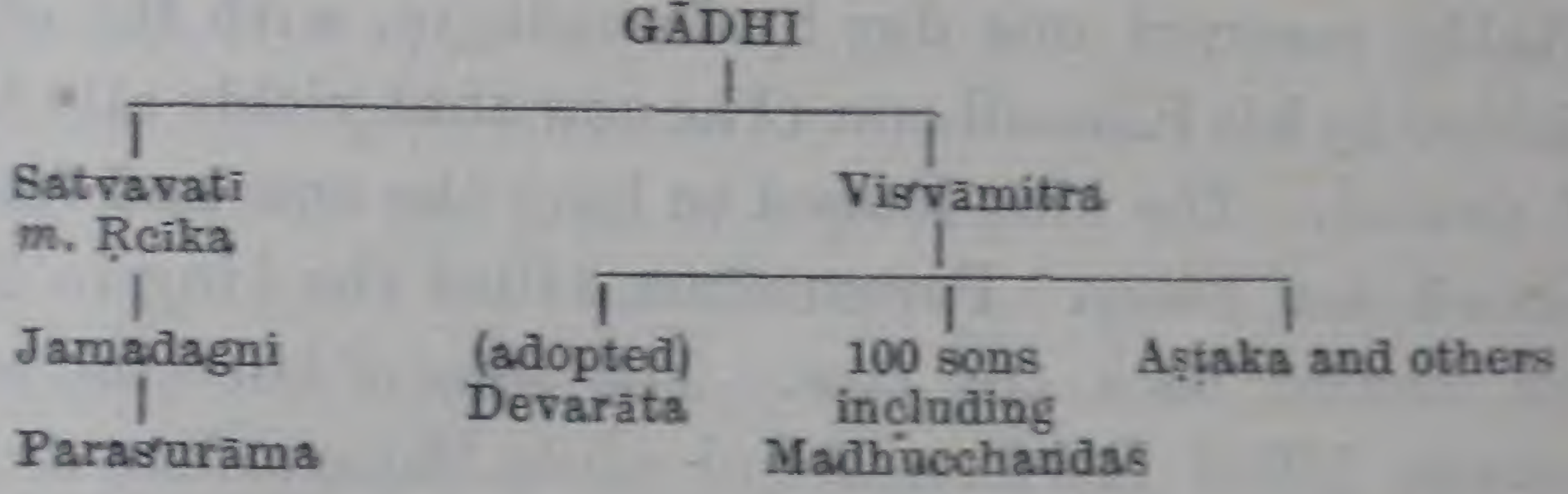
Kārtavīryārjuna was the chief of the Haihaya clan. He got yoga-power from Dattātreya and also one thousand heads. He was very powerful. He was hospitably received one day by Jamadagni, with the objects yielded by his Kāmadhenu (The cow that yields all objects of desire). The king longed to have the cow and forcibly carried her away. Paraśurāma killed the king in battle and carried back the cow. The sons of the king out of revenge killed Ṛṣi Jamadagni while Paraśurāma and his brothers were out. Incensed by this conduct of the Haihaya-s, Paraśurāma killed all the Kṣattriya-s on account of their iniquities.

Jamadagni on his death became the Seventh Ṛṣi in the constellation of the Seven Ṛṣi-s.

Paraśurāma will become one of the Seven Ṛṣi-s in the next Manvantara. He bides his time, with axe in hand, on the Mahendra mountain.

Gādhi had his son Viśvāmitra. Though a Kṣattriya, he became a Brāhmaṇa by his tapas. He had one hundred sons. The mid son was Madhucchandas. But they were all called by the name Madhucchandas. Viśvāmitra adopted as his son Śunaśśepha, son of Ajīgarta of the clan of Bhṛgu after he had been offered up to the Deva-s and the Ṛṣi asked his sons to accept him as their eldest brother. Sunaśśepha had been purchased as the victim of Hariscandra's sacrifice. He prayed to the Deva-s and to Prajāpati and got liberation. In the clan of Gādhi, he was known as Devarāta. In the clan of Bhṛgu, he was called Sunaśśepha. The elder sons of Viśvāmitra did not accept him. So the Ṛṣi cursed them to become Mlecchas. Madhucchandas with the youngest 50 did as asked by the Ṛṣi.

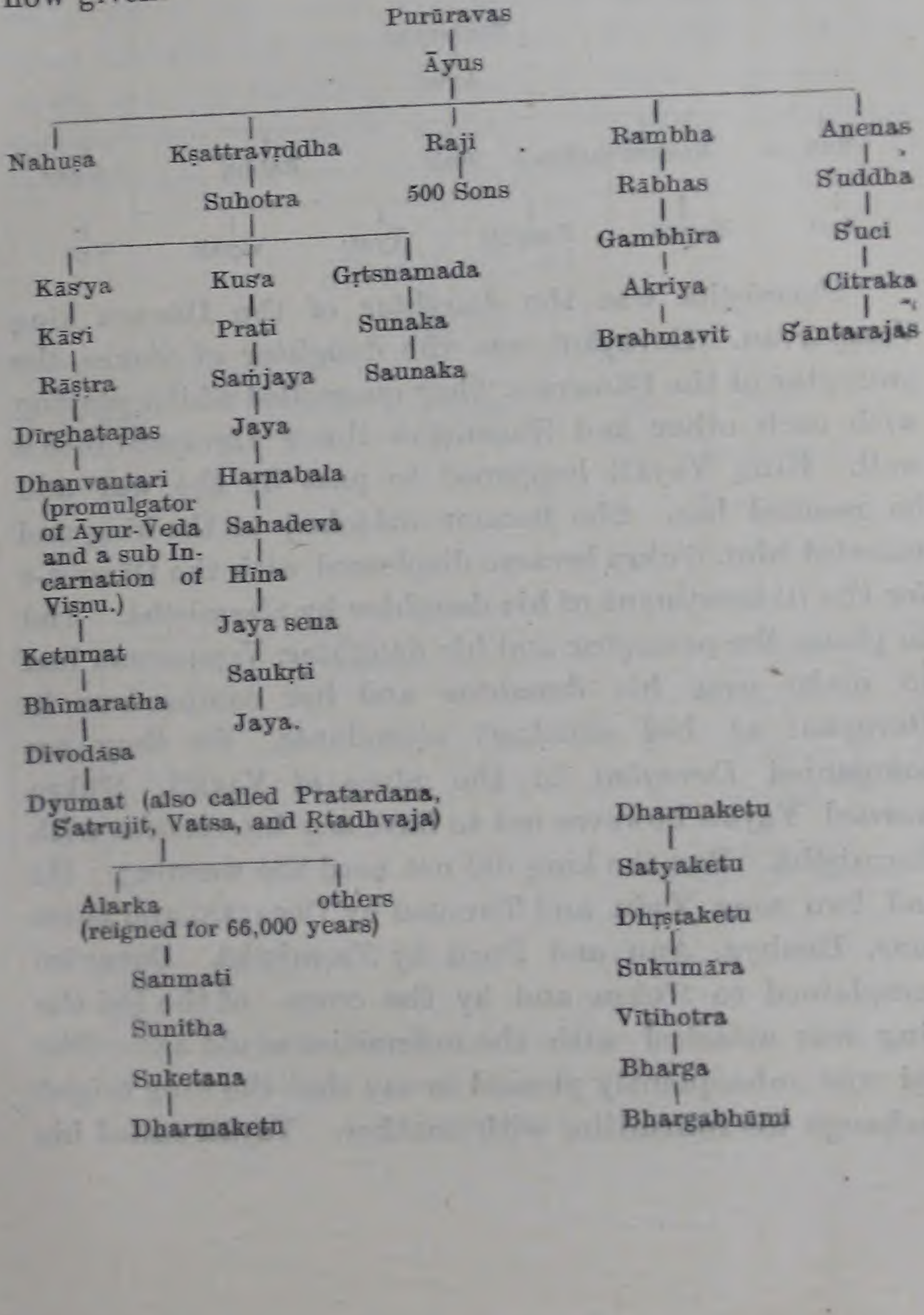
The other sons of Viśvāmitra were Aṣṭaka, Hārīta, Jaya, Kratumat and others.



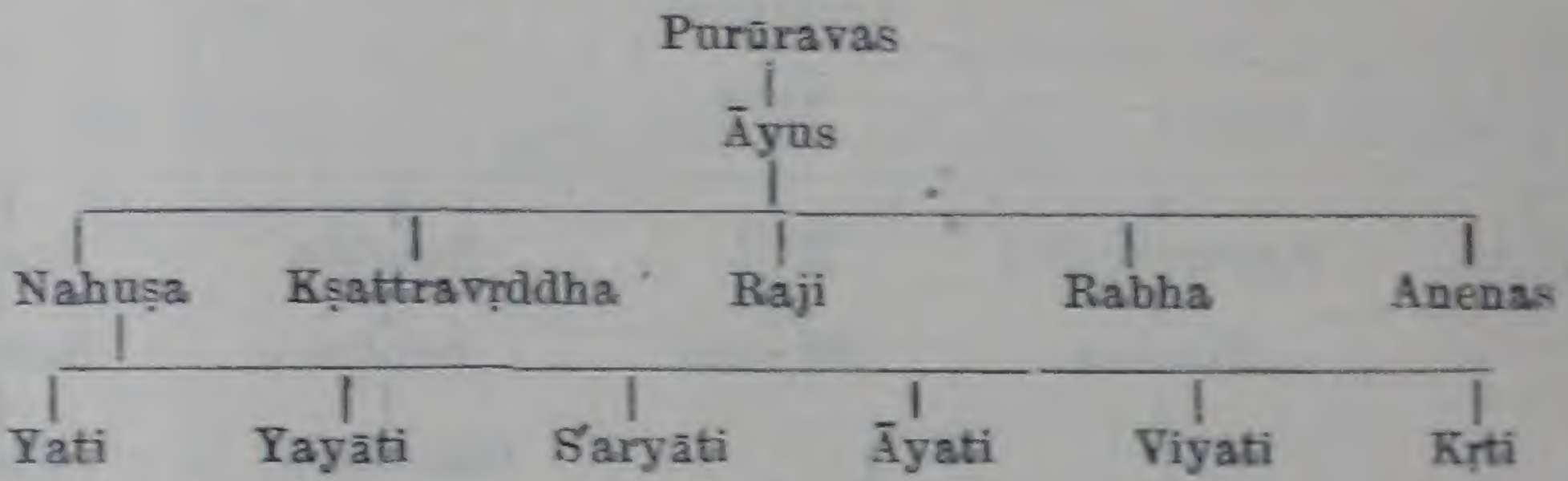
THE LUNAR DYNASTY—(*Contd.*)

Sk. IX. Ch. 17.

Āyus was the eldest son of Purūravas. His line is now given.



Raji defeated the Asura-s and made over Svarga to Indra. Indra placed Raji in charge of Svarga. Raji died and his sons did not return the kingdom of Svarga to Indra. Bṛhaspati made invocation against them and they were all easily killed.



Śarmiṣṭhā was the daughter of the Dānava king Vṛṣaparvan. Devayānī was the daughter of Śukra, the preceptor of the Dānava-s. They quarrelled whilst playing with each other and Śarmiṣṭhā threw Devayanī into a well. King Yayāti happened to pass by the way and he rescued her. She became attached to the king and married him. Śukra became displeased with the Dānava-s for the ill treatment of his daughter by Śarmiṣṭhā. And to please the preceptor and his daughter, Vṛṣaparvan had to make over his daughter and her companions to Devayānī as her constant attendants. So they accompanied Devayānī to the place of Yayāti. Śukra warned Yayāti however not to have any intercourse with Śarmiṣṭhā. But the king did not heed the warning. He had two sons Yadu and Turvasu by Devayānī and three sons, Druhya, Anu and Puru by Śarmiṣṭhā. Devayānī complained to Śukra and by the curse of the Ṛṣi the king was attacked with the infirmities of old age. The Ṛṣi was subsequently pleased to say that the king might exchange his infirmities with another. Yayāti called his

sons one by one and they all declined to comply with his request except the youngest son Puru. So he exchanged his infirmities with Puru and lived as a young man. At last he found that no amount of gratification of the senses produced satiety and being disgusted with the pleasures of life, made over to Puru his youth and took upon himself his own infirmities. He made over the south east to Druhya, the east to Yadu, the west to Turvasu and the north to Anu. He then made Puru his successor and went into the forest.

Sk. IX. Ch. 20



Sumati
|
Raibhya
|
Duṣyanta (the famous lover of S'akuntalā daughter of Viśvāmitra by Menakā, hero of Kālidāsa's drama.)
|
Bharata
(Sub-Incarnation of Viṣṇu)

Apratiratha
|
Kaṇva
|
Medhātithi
|
Praskaṇḍa and other Brāhmaṇas

Bharata had three wives, who were daughters of the King of Vidarbha. The king had sons by them, but he pronounced the children to be unlike himself. The wives of the king killed their children for fear of their being called illegitimate. Bharata gave Yajña offerings to the Marut-s and to Soma (Moon) that he might be blessed with a Son. The Marut-s gave him Bharadvāja as his son. Bṛhaspati (Jupiter) produced Bharadvāja on Mamatā (Egoism), the wife of his brother Utathya. The parents deserted the child and he was brought up by the Marut-s. Bharadvāja being adopted by Bharata was called Vitatha.

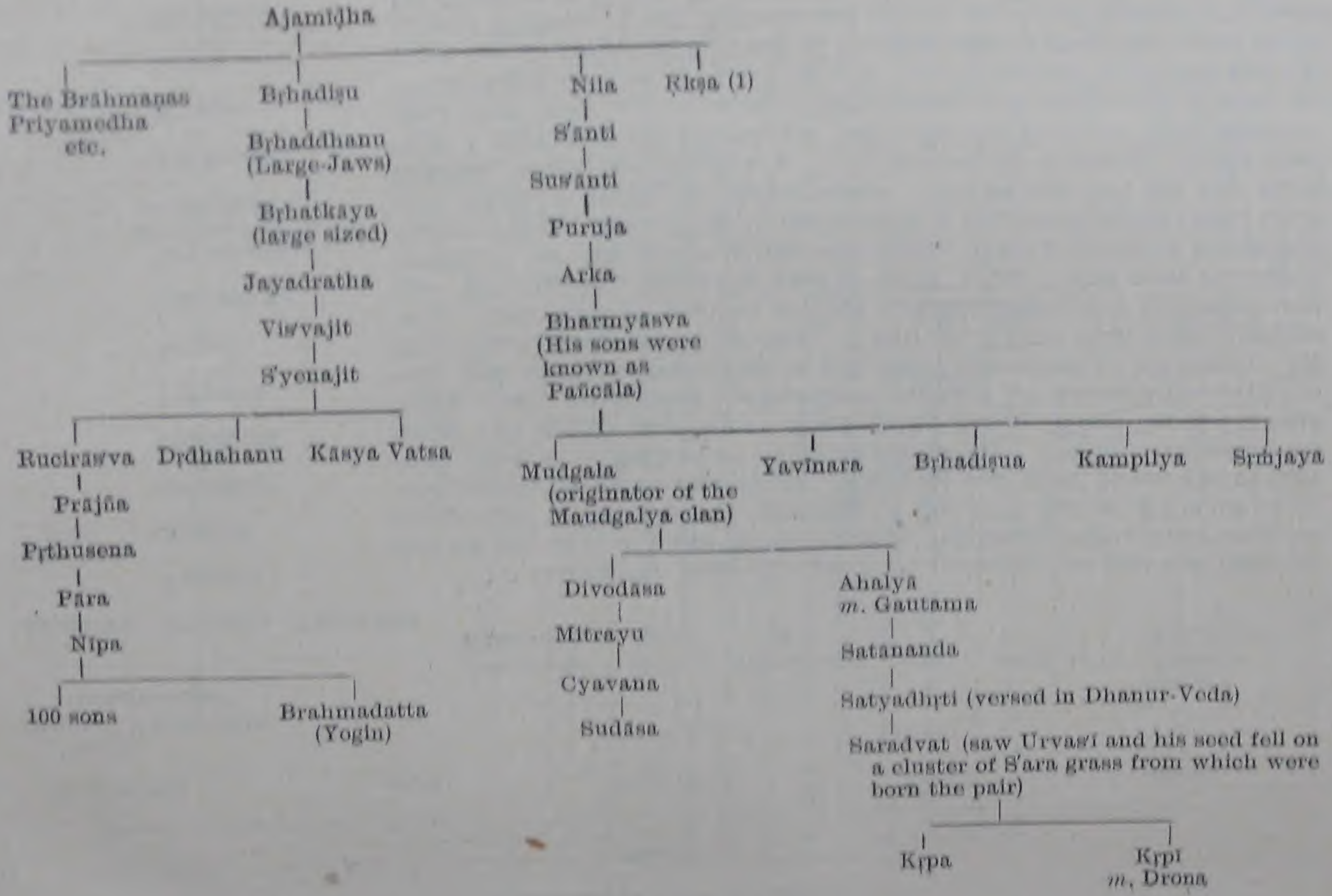
BHARADVĀJA OR VITATHA

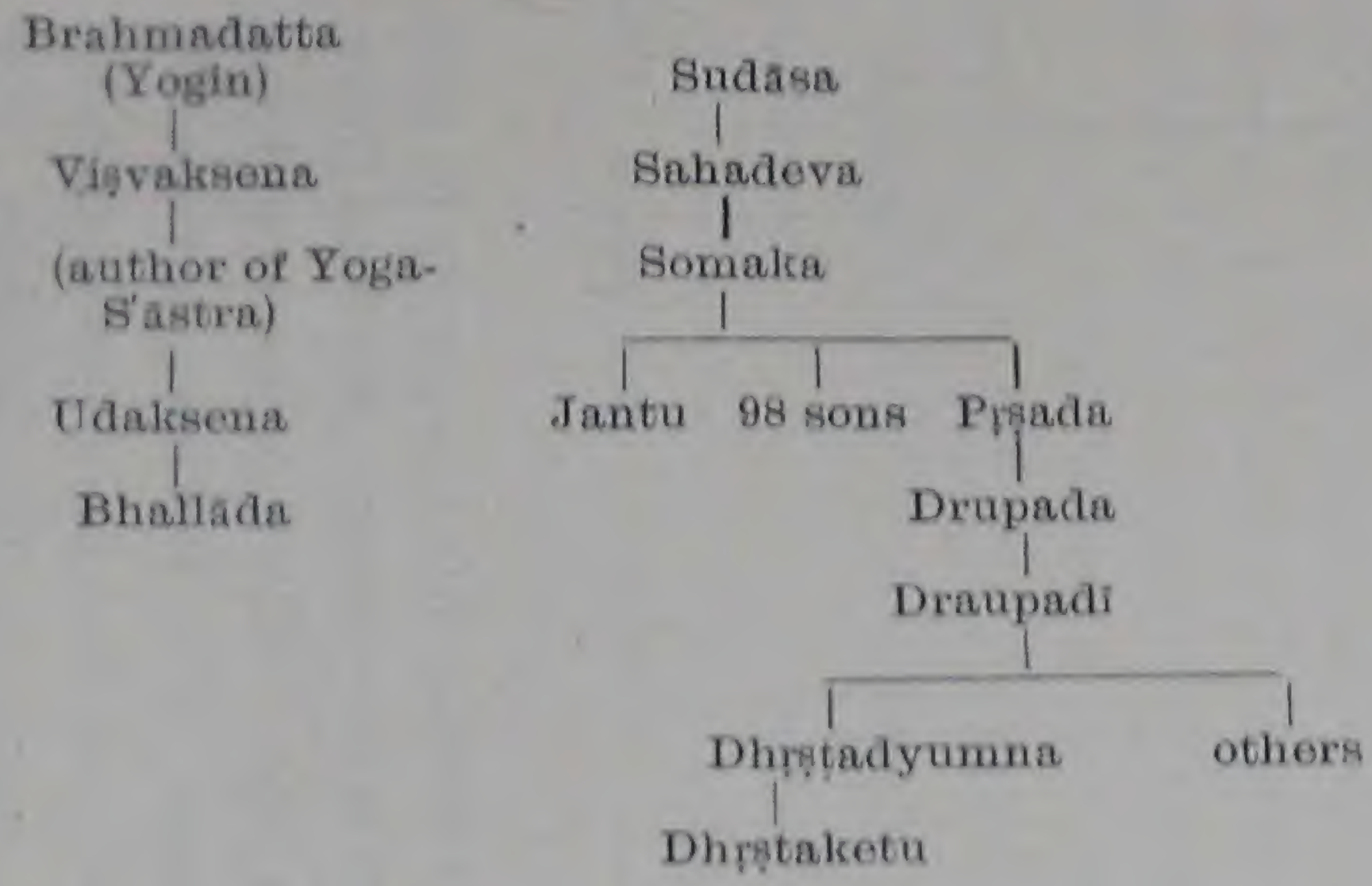
MANYU

- Bṛhatkṣattra
  - Hastin (founded Hastināpura modern Delhi)
    - Ajamīḍha
      - *(See next page)*
    - Dvimīḍha
      - Yavīnara
        - Kṛtimat
          - Satyadhṛti
            - Dṛḍhanemi
              - Supārśva
                - Sumati
                - Sannatimat
                - Kṛti (arranged Prācyasāmans into 6 Saṁhitā-s)
                - Ugrāyudha
                - Kṣemya
                - Suvīra
                - Puraṁjaya
                - Bahuratha
    - Purumīḍha
- Jaya
- Mahāvīrya
  - Durita-Kṣaya
    - Trayyāpṛṇi (Brāhmaṇa)
    - Kavi (Br)
    - Puṣkarāruṇi (Br)
- Nara
  - Saukṛti
    - Guru
    - Rantideva * * * *
- Garga
  - Śani
    - Gārgya (became Brāhmaṇa)

* * * Rantideva gave to others whatever he had and had nothing left for himself. He and his dependants remained without any food for forty-eight days. On the morning of the 49th day he got some *ghee*, milk, prepared barley and water. While he was going to partake of that with others, a Brāhmaṇa came as his guest. He duly respected his guest and gladly gave him a share of the meal. When the Brāhmaṇa went away, he divided the remnant amongst his dependants and himself, and while he was going to eat, one Śūdra came as his guest. He gave him a share out of his own. When the Śūdra went away, another man came with a number of dogs and Rantideva duly respected him and gave to him what he could. Only some water now remained, sufficient for the drink of one man only. He was going to drink that water, when a man of the Pulkasa caste (a degraded mixed caste) came and pitifully asked for some water. "I do not ask for the eight Siddhis," exclaimed Rantideva "I do not ask for Nirvāṇa. I only want that I may pervade all beings and suffer for them all their miseries, that they may be sorrowless. By parting with this water to save the life of this distressed man, my hunger, thirst, langour, faintness, and distress are all gone," Kind-hearted Rantideva gave even the water to the thirsty Pulkasa. Even Brahmā and others could not distract him from his devotion to Viṣṇu. His followers all became Yogin-s devoted to Viṣṇu.

(Is there some connection between Rantideva and Jesus Christ?)


Ajamīḍha
The Brāhmaṇas Priyamedha etc.
Bṛhadiṣu
Bṛhaddhanu (Large-Jaws)
Bṛhatkāya (large sized)
Jayadratha
Viśvajit
Śvenajit
Nīla
Kṛkṣa (1)
Śānti
Suśānti
Puruja
Arka
Bharmyāśva (His sons were known as Pañcāla)
Ruciraśva
Dṛḍhahanu
Kāśya Vatsa
Prajña
Pṛthusena
Pāra
Nīpa
100 sons
Brahmadatta (Yogin)
Mudgala (originator of the Maudgalya clan)
Yavīnara
Bṛhadiṣua
Kampilya
Sṛñjaya
Divodāsa
Mitrayu
Cyavana
Sudāsa
Ahalyā m. Gautama
Satānanda
Satyadhṛti (versed in Dhanur-Veda)
Śaradvat (saw Urvaśī and his seed fell on a cluster of Śara grass from which were born the pair)
Kṛpa
Kṛpī m. Droṇa

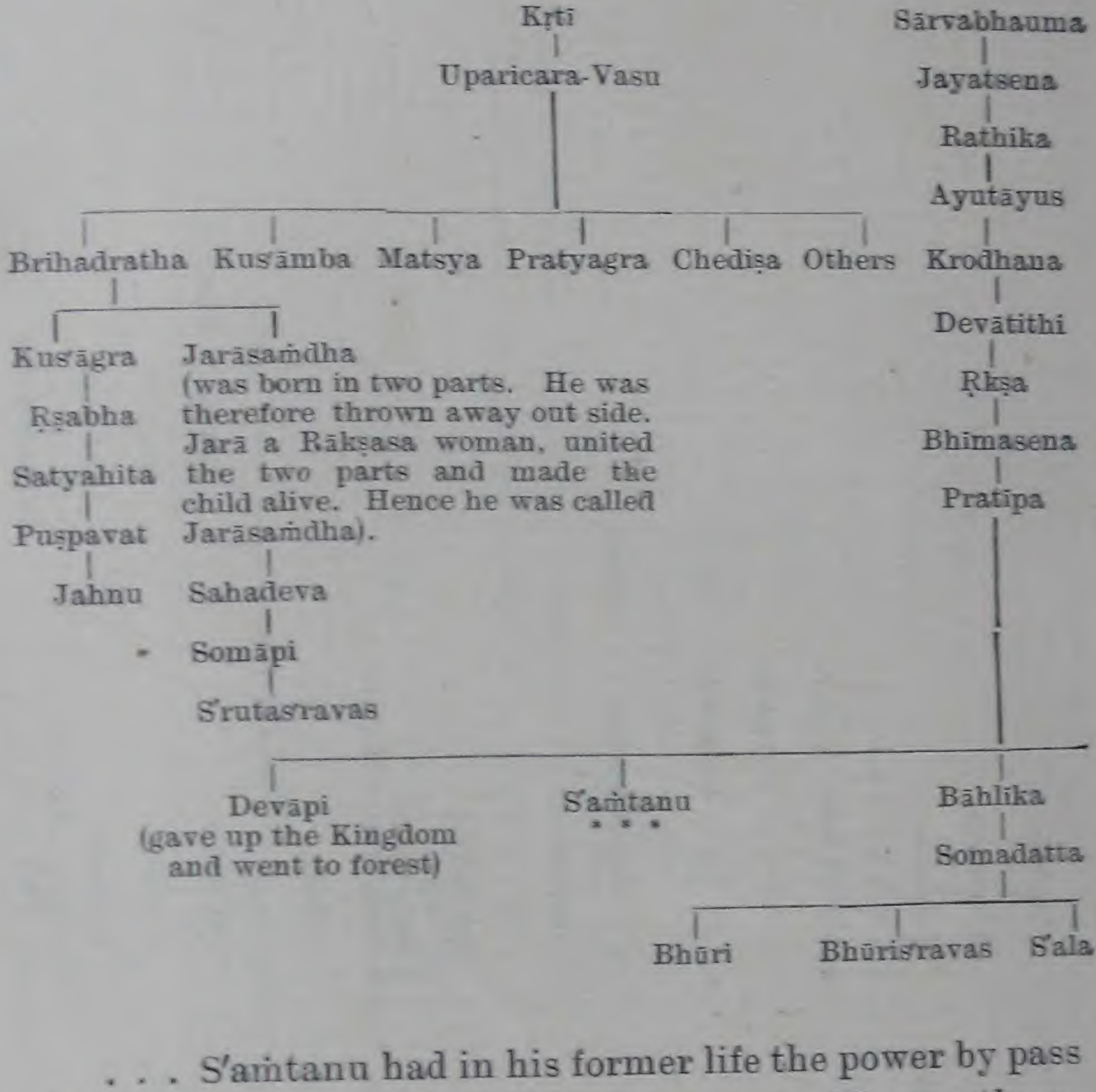


(1) ṚKṢA

Saṁvaraṇa
m. Tapatī, daughter of the Sun

Kuru

Parīkṣit
Sudhanus
Suhotra
Cyavana
Kṛtī
Jahnu
Niṣadha
Suratha
Vidūratha
Sarvabhauma



. . . Śaṁtanu had in his former life the power by pass of his hands to make an old man young. He was therefore called Śaṁtanu in this life. When he became king, there was drought for 12 years. The Brāhmaṇa-s ascribed this to Śaṁtanu's overlooking the claims of his eldest brother Devāpi. Śaṁtanu went to his brother. But in the meantime his minister had sent certain Brāhmaṇa-s to Devāpi and they dissuaded him from Vaidika Dharma. He thus became unfit to be a king and the Deva then rained. *But Devāpi is waiting at Kalāpa-grāma for his future mission. The lunar dynasty will come to an end in the present Kaliyuga and Devāpi will*

be the progenitor of the Lunar Dynasty in the next Satyayuga.

Śāṁtanu
by Satyavatī

by Gaṅgā

Bhiṣma

Citrāṅgada
(killed by a
Gandharva)

Vicitra Vīrya
m. Ambā and
Ambālikā
daughters of
Kāśirāja

Satyavatī was the daughter of Uparicaravasu and born from Matsya womb. Before her marriage with Śaṁtanu, Ṛṣi Parāśara had by her one son Kṛṣṇa-Dvaipāyana, the renowned Vyāsa, father of Śuka, the propounder of the Bhāgavata-Purāna.

As Vicitra-vīrya had no son, Satyavatī asked Vyāsa to produce sons through his wives. They were Dhṛtarāṣṭra, Pāṇḍu, and Vidura.

Dhṛtarāṣṭra
m. Gāndhārī

Duryodhana 99 Others Duśśalā

Pāṇḍu

m. Kuntī

(By Dharma) Yudhiṣṭhira

(By Indra) Arjuna

(By Vāyu) Bhīma

m. Mādrī

(By Aśvini Kumara-s)

Nakula and Sahadeva

YUDIṢṬHIRA HAD

(1) By Draupadī—Prativindhya
(2) By Pauravī—Devaka

BHĪMA HAD

(1) By Draupadī—Srutasena
(2) By Hiḍimbā—Ghaṭotkaca
(3) By Kāli—Sarvagata

ARJUNA HAD

(1) By Dārupadī—S'rutakīrti
(2) By Ulūpī—Irāvat
(3) By the princess of Maṇalūru—Babhruvāhana
(4) By Subhadrā—Abhimanyu
m. Uttarā
|
Parīkṣit

NAKULA HAD

(1) By Draupadi—S'atānika
(2) By Kareṇumatī—Naramitra

SAHADEVA HAD

(1) By Draupadi—S'rutakarman
(2) By Vijayā—Suhotra

Arjuna	Upta	Nṛpaṁjaya
Abhimanyu	Citraratha	Dūrva
Parikṣit	S'uciratha	Nimi
Janamaejaya	Vṛṣṭimat	Bṛhadratha
S'atānika	Suṣeṇa	Sudāsa
Sahasrānika	Sunitha	S'atānika
Aśvamedhaja	Nṛcakṣus	Durdamana
Asīma-Kṛṣṇa	Sukhānila	Vihīnara
Nicaka (Hastināpura shall be washed away and he shall reside at Kausāmbi)	Pariplava	Daṇḍapāṇi
Upta	Sunaya	Mita
	Medhāvin	Kṣemaka
	Nṛpaṁjaya	

Kṣemaka shall be the last of this approved line in the Kali Yuga.

Now as to the Magadha kings.

Jarāsaṁdha
|
Sahadeva
|
Mārjāra
|
Śrutaśravas
|
Ayutāyus
|
Naramitra
|
Sunakṣatra
|
Bṛhatkṣetra
|
Karmajit

Karmajit
|
Śrutaṁjaya
|
Vipra
|
Śuci
|
Kṣema
|
Suvrata
|
Dharmanetra
|
Śruta
|
Dṛḍhasena

Dṛḍhasena
|
Sumati
|
Subala
|
Sunītha
|
Satyajit
|
Viśvajit
|
Puraṁjaya

This line shall be extinguished one thousand years after the death of Parīkṣit. (The future tense is used in the text with reference to the time of Parīkṣit)

Sk. IX. Ch. 23

YAYĀTI

Yadu | Turvasu | Druhya | Anu | Puru

Anu: Sabhānara | Cakṣus | Parokṣa

Sabhānara
|
Kālanātha
|
Sṛñjaya
|
Puraṁjaya
|
Janamejaya
|
Mahāśāla
|
Mahāmanas

Mahāmanas: Uśinara | Titikṣa

Uśinara: Śibi | Vara | Kṛimi | Darpa

Śibi
|
Vṛṣhadarbha

Vara
|
Suvira

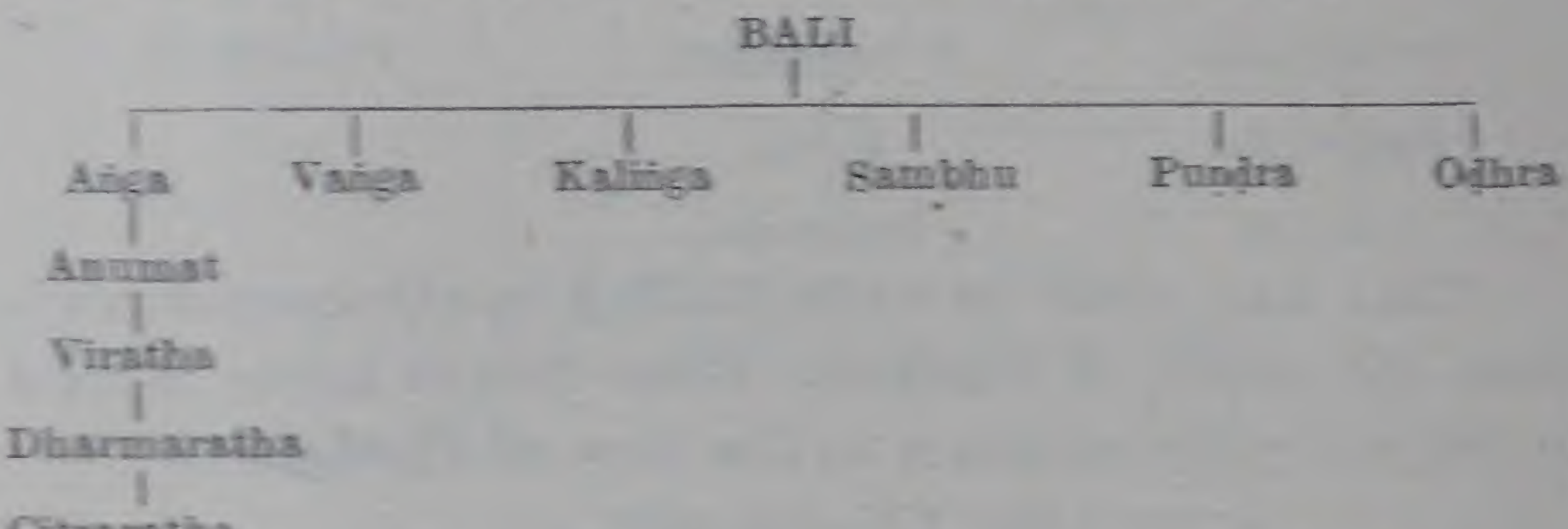
Kṛimi
|
Madra

Darpa
|
Kekaya

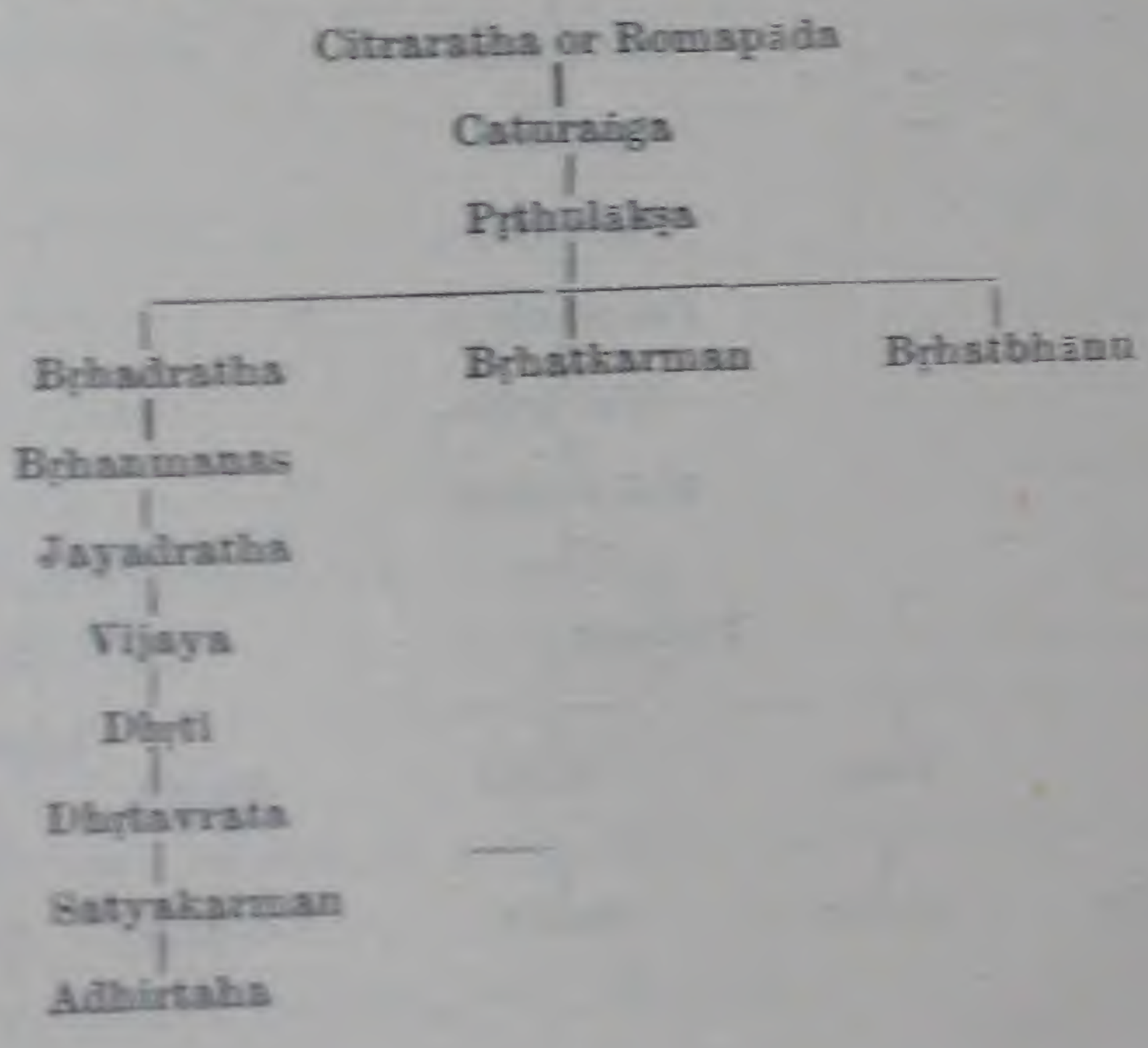
Titikṣa
|
Rusadratha
|
Homa
|
Sutapas
|
Bali

Dīrghatamas Ṛṣi produced with Bali's wife Six sons—Aṅga, Vaṅga, Kaliṅga, Suṁha, Puṇḍraka and Āndhra. These six sons founded kingdoms in their own names in the East.

Aṅga is the country about Bhāgalpur. Vaṅga is modern Bengal. Kaliṅga is the country between Jagannātha and the Kṛṣṇā, Āndhra is Telugu country.)



Citraratha was also called Romapāda. He had no son. Dasaratha (father of Rāma) was his friend. He gave his daughter S'āntā to Romapāda as daughter. S'āntā was married to Ṛṣi Ṛṣyasṛnga. That Ṛṣi made a Yajña for Romapāda and he had a son Caturaṇga born to him.



(Adhiratha adopted Karṇa of the Mahābhārata as his son, when he had been left by Kuntī.)

ADHIRATHA
|
Karṇa
|
Vṛṣasena

YAYĀTI
|
Druhyu
|
Babhru
|
Setu
|
Ārabdha
|
Gāṁdhāra
|
Gharma
|
Dhṛta
|
Durmada
|
Pracetas
|
One hundred sons inhabiting the north as a Mleccha race

YAYĀTI
|
Turvasu
|
Vahni
|
Bharga
|
Bhānumat
|
Trisānu
|
Karaṁdhama
|
Marutta (adopted Duṣyanta of the line of Puru as his son, but Duṣyanta reverted to his own line).

Svāhita *(Contd.)*
|
Visadgu
|
Citraratha
|
S'as'abindu

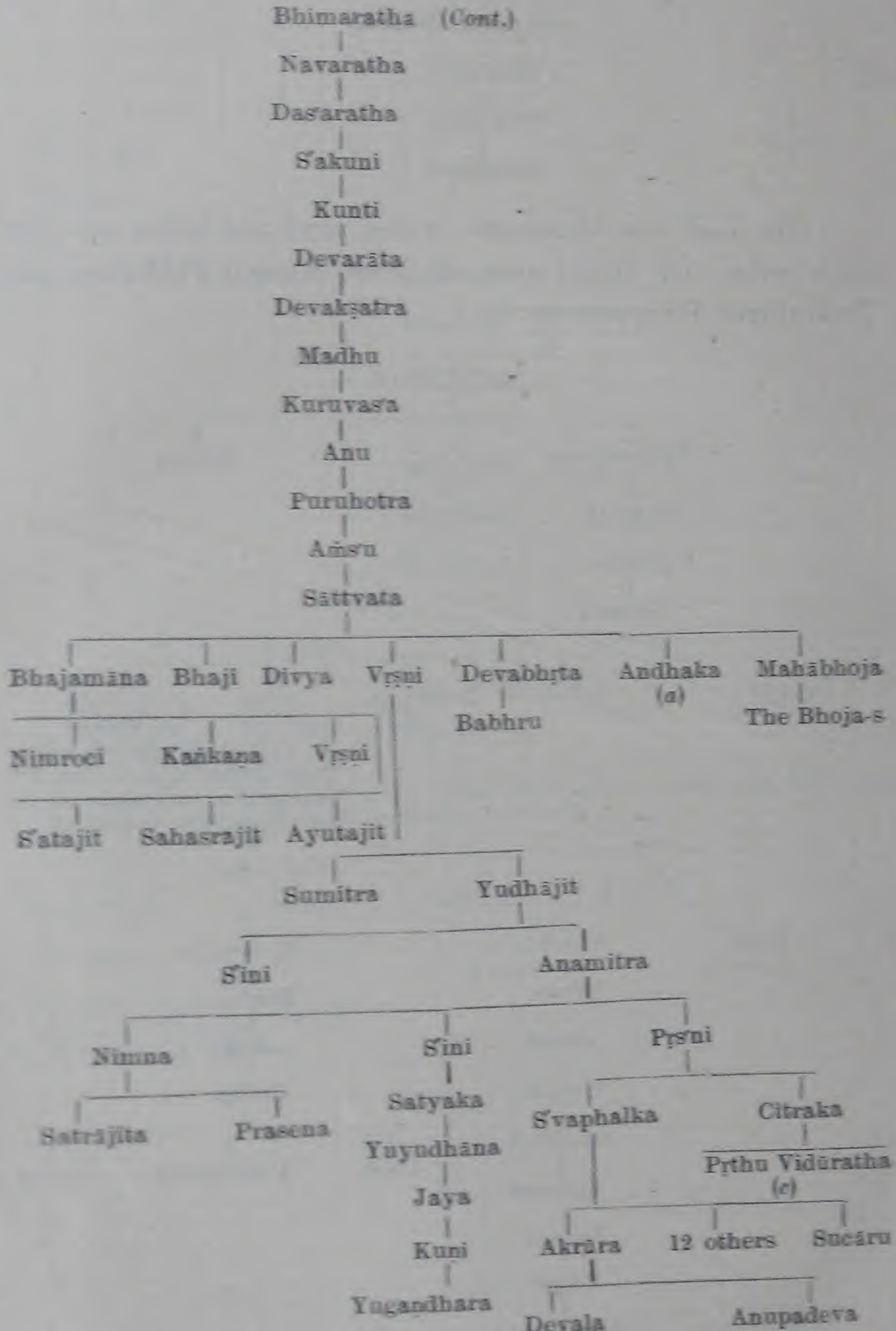
(He had ten thousand wives and one lakṣa sons by each wife. Of these sons, six were famous Pṛthus'ravas, Pṛthukīrti, Puṇyayas'as etc.)

S'AS'ABINDU

Pṛthus'ravas	Others
Dharma	
Us'anas	
Rucaka	

Purujit	Druma	Rukmeṣu	Pṛthu	Jyāmakha *m.* Saibyā (The king carried away from Indra's place one girl whom he had married to his future son Vidarbha)
			Vidarbha	

Kus'a	Krudha	Romapāda
	Kunti	Babhru
	Dhṛṣṭi	Kṛti
	Nirvṛti	Us'ika
	Das'ārha	Cedi, Damaghoṣa, others
	Vyōman	
	Jimūta	
	Vikṛti	
	Bhimaratha	


Bhimaratha (Cont.)
Navaratha
Dasaratha
Sakuni
Kunti
Devarāta
Devakṣatra
Madhu
Kuruvasa
Anu
Puruhotra
Aṁśu
Sāttvata
Bhajamāna
Bhaji
Divya
Vṛṣṇi
Devabhṛta
Andhaka (a)
Mahābhoja
Babhru
The Bhoja-s
Nimroci
Kaṅkaṇa
Vṛṣṇi
Śatajit
Sahasrajit
Ayutajit
Sumitra
Yudhājit
Śini
Anamitra
Nimna
Śini
Pṛśni
Satrājita
Prasena
Satyaka
Śvaphalka
Citraka
Yuyudhāna
Pṛthu Vidūratha
Jaya
(c)
Kuni
Akrūra
12 others
Sucāru
Yugandhara
Devala
Anupadeva

(*a*) ANDHAKA

Kukura — Bhajamāna — Suchi — Kambalabarhis

Kukura
Vṛṣṇi
Viloman
Kapota-roman
Anu (Tumburu was his friend)
Dundubhi
Dividyota
Punarvasu
Āhuka — Āhuki
Devaka — Ugrasena (*b*)

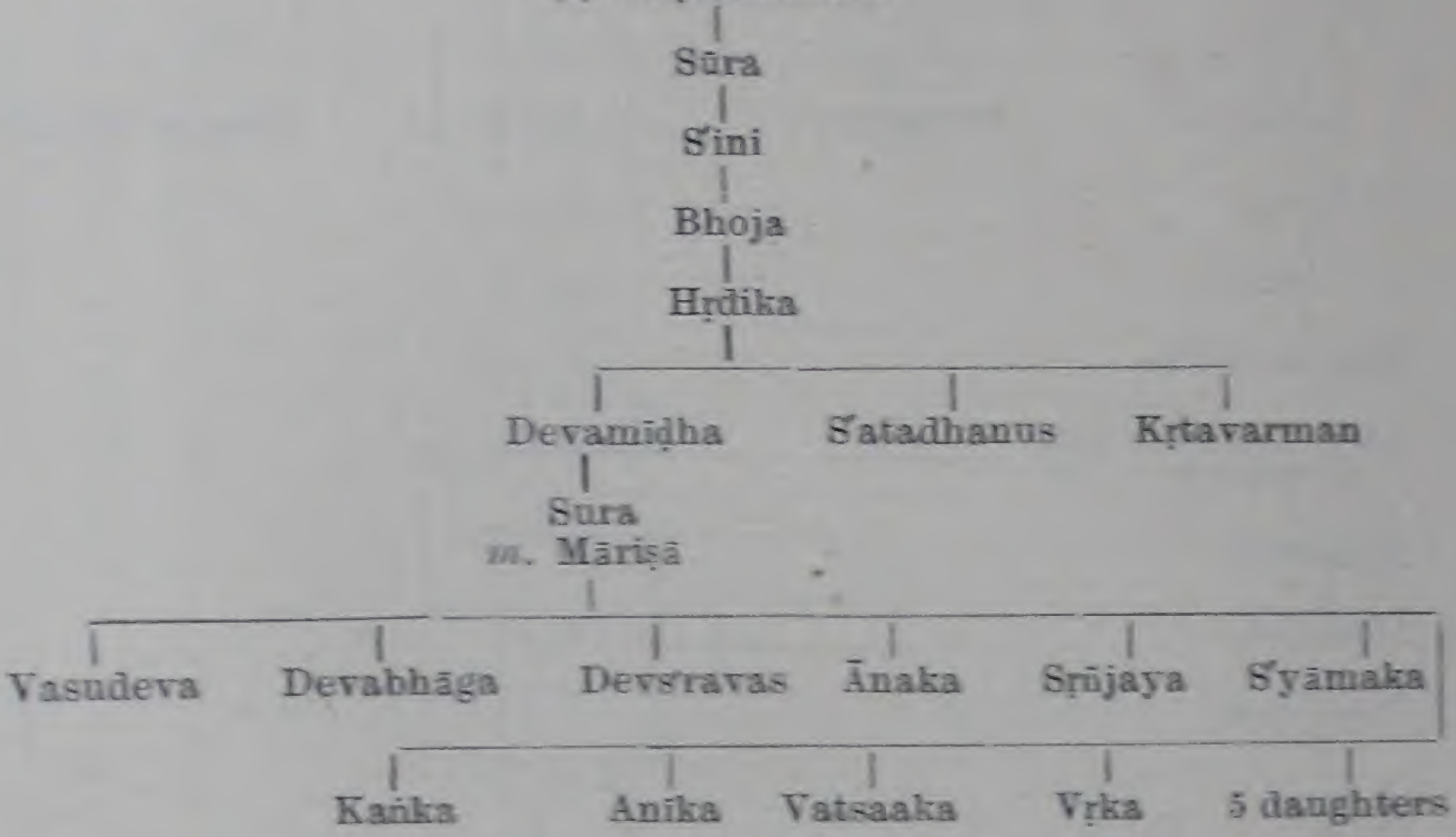
(1) Devala. (2) Anupadava. (3) Sudeva. (4) Devavardhana.
(5) *Dhṛtadevā*. (6) *Śāntidevā*. (7) *Upadevā*. (8) *Śrīdevā*.
(9) *Devarakṣitā*. (10) *Sahadevā*. (11) *Devakī*.

(Vasudeva married all the Sisters)

(*b*) UGRA-SENA

Kaṁsa — Sunāman — Nyagrodha — Kaṅka — Śaṅku — Subhū — Rāṣṭrapāla

Visṛṣṭa — Tuṣṭimat — 5 Sisters married to the brothers of Vasudeva

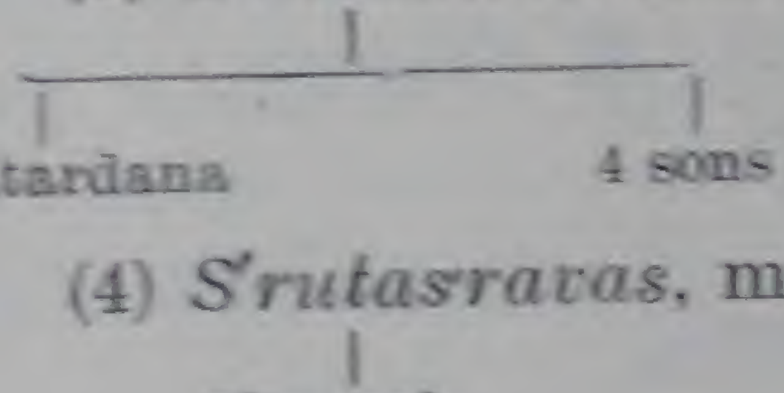


The five sisters of Vasudeva were :

(1) *Pṛithā*, married to Pāṇḍu.

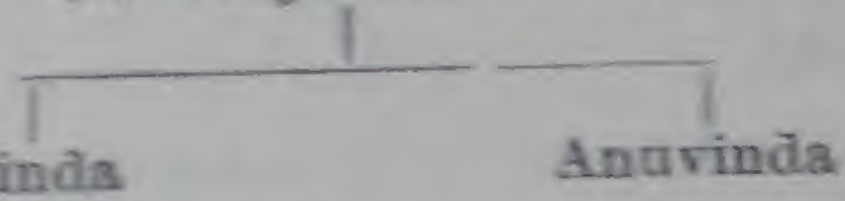
(2) *Śrutadevā*, married to Vṛddhakarman.

(3) *Śrutakīrti*, married to Dhṛṣṭaketu.



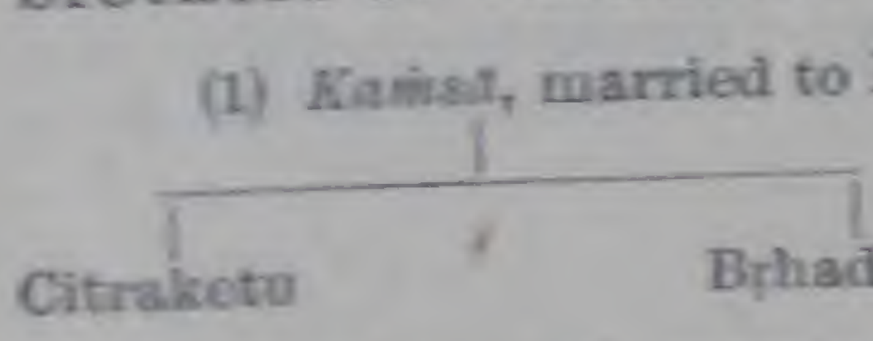
(4) *Śrutaśravas*, married to Damaghosha of Cedi

(5) *Rājādhidevī*, married to Jayatsena

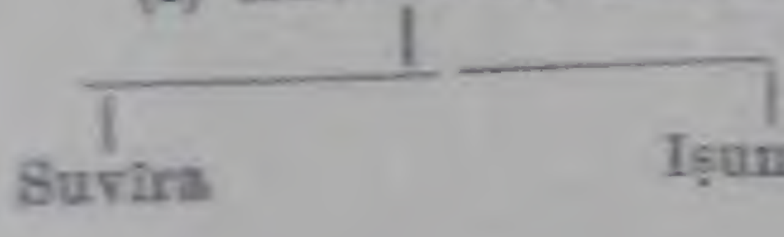


The five sisters of Kaṁsa were married to the five brothers of Vasudeva. They were :

(1) *Kaṁsā*, married to Devabhāga.



(2) *Kaṁsavatī*, married to Devaśravas.



(3) *Kaṅkā*, married to Kaṅka.

Baka | Satyajit | Purujit.

(4) *Rāṣṭrapālī*, married to Sṛñjaya.

Vṛṣa | Durmarṣaṇa | Others.

(5) *Surabhūmi*, married to Śyāmaka.

Harikeśa | Hiraṇyākṣa.

As to the other brothers of Vasudeva, Vatsaka had by Apsaras called Miśrakeśī, Vṛka and other sons.

VATSAKA
m. MIŚRAKEŚĪ

Vṛka | Others

m. Dūrvākṣī

Takṣa | Puṣkara | Others

Anīka

m. Sudāmanī

Sumitra | Arjunapāla | Others

Ānaka

m. Karṇikā

Ṛtadhāman | Jaya.

Vasudeva had several wives. Their names and the names of their sons are given below :

1. *Rohiṇī*

BALADEVA | Gada | Sāraṇa | Durmada | Vipula | Dhruva | Kṛta | Others

2. *Pauravī*

Subhadra | Bhadrabāhu | Durmada | Bhadra | Bhūta | 7 others

Sk. XII. Ch. 1

We have seen Ripuñjaya to be the last of the Magadha kings. He will be also called Puraṁjaya (The future tense, it must be remembered, is used solely with reference to the time of Parīkṣit). His minister S'unaka shall kill him and place his own son Pradyota on the throne.

Pradyota
|
Pālaka
|
Viś'ākhayūpa
|
Janaka
|
Nandivardhana

These 5 kings of the line of Pradyota shall reign for 138 years.

Nandivardhna
|
S'iś'unābha
|
Kākapakṣa
|
Kṣemadhanvan
|
Kṣatradharmaja
|
Vidhisāra

Vidhisāra
|
Ajātaś'atru
|
Darbhaka
|
Ajaya
|
Nandivardhana
|
Mahānandi

These ten kings shall reign for 360 years—Mahānandi shall have a son, Nanda, by a S'ūdra woman. He shall be the next king. One Brāhmaṇa Cāṇakya shall kill Nanda and his eight sons and shall place Candragupta on the throne.

Candragupta
|
Vārisāra
|
Aśokavardhana
|
Suyaśas

Suyaśas
|
Saṁyata
|
Śāliśūka
|
Somaśarman
|
Śatadhanvan
|
Bṛhadratha

These ten kings called Maurya-s shall reign for 137 years. Puṣyamitra, Commander of Bṛhadratha's forces, shall kill his master and be king himself. He shall be the founder of the Śuṅga dynasty.

PUṢYAMITRA
|
Agnimitra
|
Sujyeṣṭha
|

Vasumitra	Bhadraka	Kalinda
		Yoga
		Dhvajamitra
		Bhāgavata
		Devabhūti

These ten kings of the Śuṅga dynasty shall reign for 112 years. Vasudeva, the minister of Devabhūti, shall kill his master and become himself the king.

VASUDEVA
|
Bhūmitra
|
Nārāyaṇa
|
Suśarman

These four kings shall be called Kāṇva-s. They shall reign for 345 years. Suśarman shall be killed by his servant Balin, a Śudra of the Āndhra clan, who shall

himself usurp the throne. Balin shall be succeeded by his brother Kṛṣṇa.

Balin	Kṛṣṇa	Ariṣṭakarman	Gomati
	S'āntakarna	Hāleya	Purīmat
Paurṇamāsa	Tālaka		Veda
Lambodara	Puriṣasetu		S'ivaskanda
S'ibilaka	Sudars'ana		Yajnasīli
Meghasvāti	Cakōra		Vijaya
Daṇḍamāna	S'ivasvāti		Chandrabīja
Ariṣṭakarman	Gomati		Sulomadhi

These thirty kings of the Āndhra dynasty shall rule the earth for 456 years. Seven Ābhīras, kings of Avabṛti, ten Gardabhin-s (men of Gradabha) and sixteen Kaṅka-s shall then be the rulers. They shall be followed by 8 Yavana-s, 14 Turuṣka-s and ten Surunda-s. These 65 kings shall reign for one thousand and ninety-nine years. Eleven Maula-s shall then be the kings for 300 years.

Bhūta-nanda, Bangiri, S'isunandi and Yas'o-nandi shall then become kings. Their sons, all known as Bāhlika-s, shall succeed them. Then Puṣpamitra shall be the king, then his son Durmitra. Seven Āndhra-s, seven Kosala-s, Vidurapati-s and Niṣadha-s shall then become kings, at one and the same time, over the lands of these names. They shall be the descendants of the Bāhlīka-s.

Visvaspūrji, otherwise called Puranjaya, shall be the king of the Magadha-s. He shall make havoc of the caste system. His chief town shall be Padmāvatī (Modern Patna) but his kingdom shall extend from Haridvara to Prayāga.

Then there shall be S'ūdra and Mleccha kings.

Thoughts on the Vaivasvata-Manvantara

The study of the Vaivasvata-Manvantara can be pursued, as to minor details, from more than one standpoint. But we are at present concerned with only the broad outlines of its esoteric aspect.

We are to understand, in the first place, that there are certain types of human races in this as in other Manvantara-s. Each of these types has a history of its own. Each has its stages of growth, rise and decline, and some have their periods of revival in this Manvantara as well. Each racial type has to be studied separately.

The connection of the races with the Sun and the Moon requires a little consideration.

Those who are acquainted with Hindu astrology know that the life-time of a man is divided into certain divisions, each division being under the influence of one planet. Each planetary period again has its sub-divisions, in each of which there is a secondary run of the planets.

According to the Bengal School, the main planetary run takes 108 years for its completion, and according to another school, it takes 120 years.

The following is the order of planetary succession according to the second school, which prevails all over India, except in Bengal:

Sun 6 years, Moon 10, Mars 7, Rāhu 18, Bṛhaspati 16, Saturn 19, Mercury 17, Ketu 7 and Venus 20. Thus if a man lives for 120 years, all the planets will in turn have influenced his life in the above order, commencing from the planet of his birth. Again there will be corresponding sub-runs of all the planets during each planetary run. The races are also governed by such planetary influences.

The Solar Dynasty means that the particular type of humanity so denoted was born under the influence of the solar planet. When all the planets have in turn exercised their influence over this Dynasty, it disappears for a time and is re-born under the influence of the Sun.

Similarly there will be a revival of the Lunar dynasty—that which commenced under the influence of the Moon.

The law of planetary influence over the human races is not as clearly known as that over individual men. Otherwise the future history of each race would not be the sealed book to us which it is.

The humanity of the present Manvantara was first born under the influence of the Solar Planet. Our Moon is the son of the Sun-God.

The races that first appeared were called Solar races.

Other races appeared under the influence of the Moon. In these races we find first the influence of Bṛhaspati or Jupiter, through his wife Tārā, then of Budha or Mercury, and lastly of S'ukra or Venus, through his daughter Devayānī.

This planetary succession may be only a Sub-run of the planets. We read, in the account of the previous Manvantara-s, of the appearance of S'ukra as the guide of the Daitya-s, and of Bṛhaspati as the guide of the Deva-s. We have also read of the appearance of Rāhu in the sixth Manvantara. This shows that the main planetary round has to be found in the Kalpa itself.

Our knowledge on the whole subject is however so poor that it is unsafe to make any distinct suggestion.

Now we shall take the Solar Races, or the sons of Vaivasvata-Manu, in order of their treatment in the text.

Pṛṣadhra and *Kavi* were the first spiritual races. They did not marry *i.e.* there was no sexual reproduction among them.

Next in order was the *Kāruṣa* race inhabiting the north.

The *Dhārṣṭa*-s were also a spiritual race (Brāhmaṇa-s).

The descent towards Materiality commenced with Nṛga. He is said to have been transformed into a lizard. His grandson was *Bhūtajyotīs*, Bhuta-s being different forms of matter. *Vasu* is a God of Material wealth. *Pratīka* means the reverse or opposite (*i.e.* the reverse of spirit.) Ogha means a current. The current of materialism set in with the line of Nṛga.

The next line, that of Narisyanta, shows further materiality. Mīḍhvat is that which wets (the root *mih* means to pass water). *Vīti* is production, enjoyments. Vītihotra is the name of a sacrificial fire. *Agniveśya* is an incarnation of Agni or the Fire-God, but he is nicknamed Kāṇina or son of an unmarried woman and also *Jātakarṇa* (the name of a Vedic Ṛṣi). There seems to have been sexual procreation in this line. The incarnation of Agni further indicates that the present human form was complete, for Agni is the form-giving energy in Nature.

In the next line of *Diṣṭa* we have *Vatsaprīti* or affection for children, *Prāṁśu* or tall, *Pramati* or full-grown intellect, *Khanitra* or digger, *Cākṣuṣa* or the eyed, and *Khaninetra* or the hollow-eyed. This line represents the race of the earliest diggers, very tall, with the hollow eye predominant in them as a characteristic feature; this race was very powerful and capable of direct communion with the Deva-s, and the gods acted as waiters in the Yajña of Marutta.

The line of Saryāti refers to Ānarta and a town named Kuśasthalī, built in the midst of the Sea. Evidently the continent on which the race flourished is now under water. Ānarta is supposed to be Saurāṣṭra (modern Surat). But the site of Kuśasthalī cannot be ascertained. There were remnants of this race till the time of Kṛṣṇa, for Balarāma married Revatī, the daughter of Kakudmin (hump-backed). The line of Nabhaga is a short one and it merged itself into that of Aṅgiras who was the father of Bṛhaspati or Jupiter. Ambarīṣa is the prominent figure of this period.

Then we come to the line of *Ikṣvāku*. This is the best known line of the Solar races. It flourished during the last Tretāyuga. Ikṣvāku is called the eldest son of Manu. Perhaps this has reference to the appearance of the Race in the previous Manvantara-s. The eldest son of Ikṣvāku is *Vikukṣi* (Kukṣi is womb). He is also called Śaśāda or the Rabbit-eater. The Moon is called Rabbit-marked.

Puraṁjaya is the son of Vikukṣi. He is called Indravāha or Indra-vehicled. Several of the kings of this dynasty befriended the Deva-s of Svarloka.

Further down we find King *Purukutsa* forming an alliance with the elemental serpents, and holding communion with the dwellers of Rasātala. The river Narmadā is mentioned in connection with Rasātala.

Māndhātṛ is a traditional name that has been preserved upto this time in common parlance in the saying "As old as king Māndhātṛ." The line of Māndhātṛ was divided into three different branches. *Mucukunda* represented a branch of Yogin-s. The long, unbroken sleep of Mucukunda is traditional and he is credited also

with Yoga powers. Another branch that of Ambarīṣa, Yauvanāśva and Hārīta represented a spiritual sub-race. But we have to follow the history of the Atlanteans through Purukutsa. The connection with Rasātala, or the plane of Material ascendancy, affected the destiny of this line. In Triśaṅku, the aspiration ran very high. He became a Deva, but had his head turned downwards, *i. e.* turned towards materiality. With the powers of a Deva, but with the aspirations of an Asura, the ground was prepared for the downfall of this line. For a time, however, the Race flourished in all its materiality. The alliance between Deva-s and men became cemented by the performance of Vedic sacrifices. This was the first spiritual advance of the human race, through the temptations of Svarga life.

The time of Hariścandra is the Vedic era, when the earliest Ṛk-s of what we know as Ṛgveda were composed. Viśvāmitra and his disciples were the Vedic Ṛṣi-s of this age. The Veda-s tried to curb the riotous course of materiality by prescribing a number of restrictions on the enjoyment of material desires. Elaborate rules were laid down as to how the desires might be best gratified for a prolonged period in Svargaloka, by the performance of sacrifices or Yajña-s. The whole of the life of the regenerate classes was regulated by rigid laws and a glowing picture was given of life in Svarga after death. The sacred injunctions were not, however, potent enough to check the Kāmic tendencies of the race and cyclic law which now required the spiritual evolution of humanity was continually disregarded by the race. This was poison (*gara*) to the system of humanity and king Sagara imbibed this poison.

Hence he was called the Poisoned. He had two wives. The sons of one wife were 60 thousand in number. They offended Kapila, an Incarnation of Viṣṇu and thus were all consumed. They reached the limit of material degradation, where final extinction awaited the race. The number 60,000 is suggestive.

The extinction of Sagara's sons was attended with great changes on the earth's surface. It is said they dug the earth and made the seas in their search for the sacrificial horse. Hence the sea is called Sāgara. This may refer to the sinking down of Atlantis when a large portion of that great continent became a sea-bed. There was a corresponding upheaval of land and the Himālayan chain reared up its head, as we can easily infer from the first appearance of the Gaṅgā. The first flow of Gaṅgā indicated a many-sided revolution in the appearance of the earth's surface. A new continent was formed to which India was attached as the prominent link. Spiritual sub-races grew up on the banks of the sacred river who more than atoned for the sins of their fathers. The fore-runner of the race of spirituality was Asamanjas (rising above the ordinary run). He was a Yogin not led away by the material tendencies of the age. His son was Aṁsumat (having the ray of light in him). Aṁsumat pacified Kapila.

Gaṅgā is said to be a spiritual stream flowing from the feet of Viṣṇu. With the advent of this stream, the spiritual rebirth of humanity commenced in right earnest, for the remaining period of the Kalpa. Already the path had been paved by the Karmakāṇḍa of the Veda-s, which put restrictions on the wanton and reckless performance of Karma or action. The pure

magnetism of the holy river helped on the process of regeneration. But this was not in itself sufficient to cope with the order of materiality. Accordingly we see *Kalmāṣa* of sin appearing in the line Bhagīratha. King Kalmāṣa became a Rākṣasa. A Rākṣasa is an elemental of destruction. When mind becomes too much identified with the gross body and its desires, its connection with the Higher Self is liable to be cut off by the action of the Rākṣasa-s. These forces of Tamas act in different ways to serve different purposes in the economy of the Universe. When the material downfall of man reaches its farthest limit in the Kalpa, the Rākṣasa-s become Tāmasa forces in man and he is unconscious of his higher nature. The sleep in time becomes a permanent sleep, and the lower man becomes dead to his real Self. This is the real death of man, when the ray sent forth by Īsvara comes back to Him, without any spiritual harvest, and what constituted the personality of man dissolves into the Material Universe.

The time had come when a fresh departure was necessary in the methods pursued by the Līlā-Avatāra-s for the spiritual regeneration of the Universe. They had now to appear amongst men, as ordinary beings, to give direct teachings to their votaries, to infuse as much Sattva as possible into humanity and to retard by all means the further extinction of the human race.

For a time the Rākṣasa-s reigned supreme, but not over the new continent, permeated as it was by the sacred waters of Gaṅgā. Their stronghold was Laṅkā, the remnant of the Atlantean continent. Following the descent of Gaṅgā, therefore, Viṣṇu incarnated himself as Rāma, one of the greatest of his manifestations. The

Rākṣasa-s of Laṅkā were killed. Vibhīṣaṇa only survived, but he was allied to Rāma and so became immortal in spirituality. The Rākṣasa survives in us but its energy of dissolution does not militate against the evolution of man. It was Rāma who first gave the idea of Īsvara to the degraded human races of the present Manvantara. They knew, for the first time, that there was one greater than all the Deva-s—the Gods of the Veda-s—and that there were planes higher than even Svarga. The path of devotion was proclaimed. And it became possible for men to cross the limits of death and of Trilokī by this quality. The downfall was stopped no doubt; but the ascent was only permanently secured by Lord S'rī Kṛṣṇa as we shall see later on.

After Rāma, there is little of interest in the line of Ikṣvāku. The decline commenced and the line became extinct with Sumitra, but it is said one king Maru of this line became an adept in Yoga and retired to Kalāpa, where he bides his time to revive the solar dynasty towards the end of the Kaliyuga. We may take him to be the originator of another race which will be the re-incarnation of the Ikṣvāku race.

We have considered the line of Ikṣvāku's descendants through Purukutsa. There is another line of his descendants through Nimiṣa. Then we come to the Lunar Dynasty.

The Lunar races first appeared while the descendants of Ikṣvāku were still flourishing, though on the eve of their decline. They had immense possibilities of spiritual evolution, and the great Āryan race seems to be connected with them. The appearance of these races is almost simultaneous with the first flow of Gaṅgā. For we

find Jahnu, who swallowed up Gaṅgā in her first terrestrial course, is only sixth in the line of descent from Purūravas.

The Lunar dynasty originated in the union of Tārā, the female principle of Bṛhaspati (Jupiter), and the Moon. The issue was Budha (Mercury), the direct progenitor of the Lunar dynasty.

The son of Budha was Purūravas. He married Urvasī, the renowned Deva nymph.

Purūravas had six sons. But we are concerned with only two of them, Āyus and Vijaya.

Vijaya gave the Adept line of the race and Ayus, the ordinary humanity.

In the line of Vijaya, we find Jahnu, purified by the assimilation of Gaṅgā, Visvāmitra, pre-eminently the Ṛṣi of the Ṛg-Veda and one of the seven sages who watch over the destiny of the present Manvantra, Jamadagni, another of the seven sages of our Manvantra, and Parasu-rāma one of the coming sages of the next Manvantra. We have already mentioned the part taken by Visvāmitra and his sons in the composition of the Vedic Mantra-s.

Coming to the line of Āyus, we recognise the fore-fathers of the Aryan races.

In the short-lived branch through Kṣattra-vṛddha, we find the Vedic Ṛṣi Gṛtsamada, his son S'unaka, the renowned S'aunaka, Dīrghatamas and Dhanvantari, the promulgator of Ayur-veda.

But the longest history of the Race is through the descendants of Yāyāti.

King Yayāti married Devayānī, the daughter of S'ukra, the presiding Ṛṣi of the planet Venus, and had by her two sons, Yadu and Turvasu. S'ukra is the son of

Bhṛgu, the Ṛṣi of Maharloka. Devayāna is the path leading beyond Trilokī, after death.

But the King had also connection with a Dānava girl, who brought forth three sons, Druhyu, Anu and Puru. For his Dānava connection, King Yayāti had in his youth to undergo the infirmities of old age. This evil was transmitted to Puru, the youngest son of the Dānava girl.

The line of Puru was short-lived. But it is this line that gave some of the renowned Vedic Ṛṣi-s, *viz*. Aprati-ratha, Kaṇva, Medhātithi and Praskaṇva. Duṣyanta, the hero of Kalidasa's renowned drama also came of this line. Visnu incarnated in part as Bharata, son of Duṣyanta.

Then there was a revolution. Bharata found that his sons were not like unto himself. So the direct line of Puru came to an end. What followed is a little mysterious. Bharata adopted Bharadvāja as his son. Bharadvāja was begotten by Bṛhaspati (Jupiter) on the wife of his brother Utathya named Mamatā (Egoism).

Bharadvāja is one of the seven presiding Ṛṣi-s of the present Manvantra. His name is connected with several Mantra-s of the Ṛg-Veda.

The great actors in the Kurukṣetra battle were the descendants of Bharadvāja. We find much diversity of spiritual characteristics among them. The material and spiritual forces were gathered together, in all possible grades from the Pāṇḍava-s downward to the sons of Dhṛta-rāṣṭra and their allies. The poetical genius of the author of the Mahābhārata has called forth characters in the Drama of the Kurukṣetra battle, that stand out in all the details of real life and find a permanent place in the genealogy of the Lunar dynasty. The study of the racial

account of the line of Bharadvāja becomes therefore extremely difficult.

The Lunar dynasty will be revived by Devāpi, a descendant of Bharadvāja, who is biding his time at Kalāpa.

The early inhabitants of Bengal, Behar and Uriṣyā were the sons of Anu, the second son of S'armiṣṭhā. The famous Karṇa, one of the heroes of Kurukṣetra, also belonged to this line.

The eldest son of S'armiṣṭhā by Yayāti was Druhyu. Pracetas of this line had one hundred sons, who inhabited the north as Mleccha races.

But the greatest interest attaches to the line of Yadu, the eldest son of Yayātī by Devayānī. The early descendants of this line were the Haihaya-s, killed by Paras'urāma, and the Tālajaṅgha-s, killed by Sagara—both of the Solar Dynasty. The Mahābhārata has given an importance to the overthrow of these early Yadu classes as a victory of the Brāhmaṇa-s over the Kṣattriya-s. Next to the Brāhmaṇas in intelligence were the Kṣattriya-s. They eagerly accepted the teachings of Rāma, who incarnated as one of them. They knew Īsvara as higher than the Deva-s and the Brāhmaṇa-s. They thought they could profitably employ their time in seeking after the knowledge of Brahman. This necessarily offended the orthodox Brāhmaṇa-s, who performed the Vedic sacrifices and had no higher ambition than to resort to Devaloka. The Kṣattriya-s thus represented a religious evolution, of which the Upaniṣad-s were an outcome. In time, some Brāhmaṇa-s even became disciples of Kṣattriya-s. Both Rāma and Kṛṣṇa incarnated themselves as Kṣattriyas. We are to understand that by

Kṣattriya-s, during this period of Purānic history, is meant seceders from Vedic Karmakāṇḍa more or less.

The early seceders, the Haihaya-s and Tālajaṅgha-s were put down by the Brāhmaṇa Parāsurāma and by the Kṣattriya King Sagara, who espoused the cause of Vedic Karmakāṇḍa and of the Brāhmaṇa-s, represented by Ṛṣi Aurva of this time.

Parasurāma did not like any meddling with Vedic Karmakāṇḍa by persons not perfected in wisdom. Even Rāma had to respect the Vedic Ṛṣi-s and had to protect them in the performance of Vedic sacrifices from the attacks of Asura-s and Rākṣasa-s. When Lord Kṛṣṇa appeared on the scene, the Asura-s still survived; the Vedic Ṛṣi-s denied offerings to Him, Vedic Karman had a strong supporter in Jarāsaṁdha, there was hypocrisy in the name of religion, and there were pretentions in various forms. On the other hand, great improvements had been made in the proper understanding of the realities of life and of the laws of nature. Intellect overflowed in many channels of thought, and the religious nature of man found vent in all directions from atheism to religious devotion.

Leaving this general resume, we may now enter upon a closer study of the history of religious movements in our present Manvantara, so that we may understand the great work done by Lord S'rī Kṛṣṇa. The races live as individuals live. However developed an individual may be, when he is re-born after death, he first becomes a child as any other child. There is much of spiritual life in the child, and sometimes pictures of heavenly life are presented to his spiritual vision, which are denied to the grown-up man. The child begins his life when

he is grown up, and then his individual characteristics soon manifest themselves. We do not read much of the man in the child. Hence the history of the early spiritual races, who were infants in the racial life, does not teach us anything. We find some of them had communion with the Deva-s of Svargaloka, but that is more on account of their infant spirituality than any thing else.

When the races developed in time, they became most intellectual as well as most material at the same time. Manvantara after Manvantara was taken up in developing the physiological (Prāṇic) activities, the sense (Indriya)-activities, and then the lower mental activities of the Jīva-s. The personal man was fully developed in the sixth Manvantara and the great churning only opened the door for another line of development. The possibility of spiritual activity was secured to men by Kūrma.

When the races of the Sixth Manvantara therefore became reborn in the Seventh Manvantara, they were the most intellectual of all races, but they had also the power given to them of developing spiritual faculties. They could not however shake off the Āsura element all at once. They were extremely fond of material joys, and they devised all means, which human intellect could contrive, of gratifying material desires. That was right which gave material gratification; that was wrong which militated against material enjoyment.

Bhuvarloka is the plane of animal desires. The human beasts go after death to Bhuvarloka. They do not possess anything which could take them to Svargaloka.

The Svargaloka is for those who develop in themselves the faculty of discriminating between right and wrong.

and who do or attempt to do what is right. Far more it is for those who love others and who do good to them. For service and love pertain to planes higher even than Svarga. But in the higher planes, service is unselfish and love is divine. The lower forms of service and love pertain to the plane of Svarga. In Svarga there is selfishness, but it is mixed with spirituality. It is only the good, the virtuous, the devoted that go to the plane of the Deva-s and there gratify their higher desires to their heart's content. There are divine music, divine beauty, divine objects of gratification in Svargaloka—allurements enough for a man of desire. And if his merits be great, he enjoys the things of Svargaloka for an enormously long period.

But a man by bare intellectuality cannot cross the threshold of Svarga. The Deva-s reject the intruder. However much Triśaṅku might aspire to have the enjoyments of Svarga, and however great his intellect might be, he was not allowed to enter the coveted plane, without the passport of spirituality. Humanity had still to learn the proper means of securing life in Svarga.

Poor and chance spiritual acquisitions give only a passing life in Svarga and that not of a superior character. So all the knowledge as to attaining Svarga life had to be revealed in time.

The Ṛṣi-s made great efforts to improve humanity by securing for them a prolonged existence in Svarga, most of all Ṛṣi Viśvāmitra, one of the seven sages of our Manvantra. Viśvāmitra failed in his attempt to send Triśaṅku to Svarga. He then tried with his son Hariś-candra. It is said he advised the King to make a human sacrifice to Varuṇa. But we find the victim Śunaḥśepa

living after the sacrifice, under the name of Deva-rāta, or one given up to the gods and some of the Ṛk-s even were revealed to him. Hariscandra succeeded in entering Svarga. That was a great victory for Ṛṣi Visvāmitra. The Veda-s were revealed to the Ṛṣi-s and sacrifices came to be known.

Nārada also helped the cause in another way. He related the beauty and the virtues of king Purūravas to the Deva-s in Svarga. Urvasī, the famous Deva nymph, hearing all that, became enamoured of the king. She had then, by the curse of some god, a human form. So she could keep company with the King. The king was enchanted by her beauty. When she left, he followed her advice and pleased the Gandharva-s. The Gandharva-s gave him the fire, with which the king could perform sacrifice. The fire became threefold. With one he could perform his duties to the Deva-s and go to Svarga-Loka. With another, he could perform his duties to the Pitṛ-s. With the third fire, he could perform the duties of a house-holder. Thus sacrifices meant duties. And it is by the performance of duties that men can perform Vedic sacrifices and go to Svarga-loka.

The Veda-s laid down injunctions and prohibitions. They regulated the actions of men, propelled by Kāma or desire. Men must eat meat. The Veda-s said this meat was prohibited, but that could be used. Men mixed with women. The Veda-s laid down restrictions. Even they regulated the relations between man and wife. Then the Veda-s laid down the duties which men owed to all classes of beings. In order to induce men to accept the Vedic injunctions, the Veda-s held out Svarga as the reward of Vedic Karman. They even favoured the

belief, that there was to be immortal life in Svarga gained by the performance of Vedic Karman. Detailed rules as to the performance of Vedic sacrifices were given. So long as men did not aspire to become Indra, or the ruler of Svarga, the Deva-s were pleased with the sacrifices; they helped the performer as much as they could, giving them all objects of desire, and they welcomed them to Svarga, when they passed to that plane after death. The Deva-s were as friendly to the performer of Vedic Karman as they were unfriendly to the immature Triśaṅku.

The Vedic Karma-Kāṇḍa became thus fully revealed. The revelation was made in the last Tretā-yuga of the present Manvantra. "At the beginning of the Tretā-yuga, the three Veda-s were revealed through Purūravas." (IX. 14-49) "The path of Karma was promulgated in Tretā-yuga, by the division of the Veda-s." *S'rīdhara.*

The great churning was justified. The Deva-s asserted themselves for the good of humanity. The Ṛṣi-s got the revelation and helped men to place themselves in active relationship with the Deva-s. Men learned to regulate themselves and to give up the wantonness of material life. And they had a strong inducement to do so in the prospect of eternal life in Svarga. The great actor in this Vedic movement was Ṛṣi Viśvāmitra, (Hallowed be his name!) Others followed him in quick succession, and there was a brilliant combination of Vedic Ṛṣi-s who propounded the whole of the Karmakāṇḍa of the Veda-s, as it was revealed to them by the force of Kālpic necessity.

At all times there have been two parties, one following the current of evolution, and the other going against it. At all times there have been cavillers and sceptics.

The Haihaya-s and Tālajangha-s were confirmed materialists and great sinners. They ridiculed the Brāhmaṇa-s, who performed Vedic Karman, and often set themselves in opposition to them. They were very troublesome to the Brāhmaṇa-s. King Ṣagara wanted to extinguish the race, but he was prevented from doing so. Possibly Altantis was the country inhabited by these races and Nature helped the cause of evolution by dragging down the continent itself under water. The sacred Gaṅgā also flowed at this time, spreading purity over all lands lying on her banks.

The Haihaya-s however still flourished; and they had a great leader in Kārtavīryārjuna. Then came one of the great Avatāra-s, Paraśurāma. He extirpated the Haihaya-Kṣattriya-s, and went on killing the Kṣattriya-s till Rāma appeared, and it was then that he thought his mission was over.

If there were some Kṣattriya-s who disregarded the Veda-s, there were others who found transitoriness, even in Svargaloka, and honestly thought that the complete wisdom was not to be found in the Karmakāṇḍa. They were for further revelations. At first, the Brāhmaṇa-s did not look with favour upon these Kṣattriya-s. But when it was found that the Kṣattriya-s got real light, they were soon joined by the Brāhmaṇa-s. The foremost of these Kṣattriya-s was Janaka, and the foremost of the Brāhmaṇa-s was Yājñavalkya. The further revelations were called the Upaniṣad-s.

King Janaka found Sītā the consort of Rāma, in the way of his plough. Yājñavalkya defeated all the Brāhmaṇa-s of his time in discussions held at the court of king Janaka.

When Rāma incarnated, there existed the people of Laṅkā, a remnant of the Atlantean continent, who had inherited a mighty material civilisation, but who were called Rākṣasa-s, on account of their gross iniquities. They reached the last point of material downfall, and lost all spirituality. They were called Rākṣasa-s as final extinction was their lot, and as the force of dissolution was strong in them.

Then there were the regenerate classes, who performed Vedic sacrifices. There were a few again, who accepted the Upaniṣad-s as their teaching, but they could not boldly declare themselves against the performance of sacrifices.

Rāma finally did away with the Rākṣasa-s. The bard who sang his glory, the great Vālmīki, thus began his lay: "O Killer of birds, thou shalt not live for ever, as of the pair of storks thou hast killed the male, so passionately attached to his consort." Verily the Puruṣa in us, the ray of the supreme Puruṣa, becomes passionately attached to the element of Prakṛti in us, so that we may acquire spiritual experiences through the body. And it is a cruel act to separate our Prākṛta individualities completely from him by turning ourselves persistently away from the Puruṣa. But when Rāma became an Avatāra, the fate of the separator was sealed.

When the Rākṣasa-s were killed, the Ṛṣi-s were left free to perform the Vedic sacrifices.

Rāma did something more. He married the daughter of Janaka, and by this act openly espoused the cause of the Upaniṣad-s.

Lastly Rāma offered Himself as an object of worship. This was the beginning of Viṣṇu worship, which makes

no distinction between classes and castes. Rāma openly made friendship with Guha, belonging to the lowest class, whom it was an abomination to touch, for Guha was devotedly attached to Him, as an Incarnation of Viṣṇu.

The world admired Rāma. No man could reach such eminence. He must be something more than a man. In time men accepted him as an Avatāra. At any rate, he was an example to others in every respect. The ethical standard he laid down in his own life was unimpeachable. The world had never seen such sacrifices in the performance of the duties of life. A model king, a model son, a model husband, a model brother, a model warrior, a model friend, the model of models, Rāma left an indelible mark as a religious and moral teacher, on the age in which he lived, and on all succeeding ages.

The example was not lost on the world. The many-sided picture, that Rāma presented, produced a spirit of enquiry, which has never been rivalled in this Kalpa. Men thought on different lines. They studied the Upaniṣad-s, which had been favoured by Rama. They could not forget also that Rāma taught salvation for the performers of Vedic sacrifices. Then there was the teaching of his own life. The light was manifold. Independent schools of thought grew up, notably the six schools of philosophy. Each school tried to find its authority in the Upanisad-s and the divine scriptures supplied texts enough for all the schools. Every school found a part of the truth but not the whole truth. Yet each school regarded its own part as the whole. So they quarrelled. The Mīmāṁsaka-s said that the performance of Vedic sacrifices was all in all. It had the sanction of time-honored

texts and of the most ancient Ṛṣi-s. And Jaimini supplied the reasoning by which the practice could be supported. The Sāṁkhya-s said that the chief duty of a man was to discriminate between the transformable and the non-transformable element in him, and when that was done, nothing more was needed. The followers of Patañjali said that mere discrimination was not sufficient, but a continued practice was required. The Vaiśeṣika-s studied the attributes and properties of all objects and sought by differentiation to know the truths. There were others who worshipped the Bhūta-s, Preta-s and Piśāca-s, so that they might easily acquire powers. Others worshipped the dwellers of Svargaloka. Some worshipped Īśvara. But mostly the worship of S'iva was prevalent. Gifts and charities also were not unknown, in fact they were very extensive in some instances. But generally the object of all religious observances was self-seeking more or less.

Amidst this diversity of religious ideas and religious observances, seemingly so contradictory, S'rī Kṛṣṇa, the greatest of all Avaṭāra-s, appeared and He brought the message of peace and reconciliation. He laid great stress on the fact that the performance of Vedic sacrifices could lead us only to Svargaloka, but when our merits were exhausted, we were bound to be born again on Bhūrloka, our Earth. While on Earth, we form fresh Karman, which gives rise to other births. The performance of Vedic Karman does not therefore free us from the bondage of births, for, as the Lord said, there is object-seeking in these performances. Object-seeking *for one's own self* does not find a place in the higher Loka-s. Its highest imit is Svargaloka. So long as man remains self-seeking,

he can not transcend the limits of Triloki. In the higher Loka-s, there, is no recurrence of births and re-births. Once you are translated to Mahar-loka, you live for the whole of the remaining period of the Kalpa, passing through a gradual evolution to the higher Loka-s. And if you form a devotional tie with the Lord of many Brahmāṇḍa-s, the First Puruṣa, even the Kalpic period does not restrict your existence. Liberation is a relative term. It may be from the bondage of births and re-births in Trilokī. It may be liberation from the bondage of Brahmāṇḍa-s or solar systems. Those who worship only material objects remain chained to this earth. Those who worship the dwellers of Bhuvarloka (Bhūta-s, Preta-s, Pisāca-s and Pitṛ-s) or cultivate aspiration for them become allied to them and they pass only to Bhuvarloka after death. Those who worship the Devas and cultivate this aspiration go to Svargaloka after death. Those who worship Hiraṇya-garbha go up to Satya or Brahmaloka. Those who worship the Lord of all Brahmāṇḍa-s pass beyond even the Brahmāṇḍa.

The first thing that a man should do is to transcend the limits of Trilokī. This he cannot do as he is self-seeking. He should therefore perform his actions *unselfishly*. And the Lord said as follows :

1. There is the perishable and the imperishable element in us. Karman or actions appertain to the perishable element. The perishable element constantly changes, so it cannot be our real self or Atman. From the stand-point of our real self, we can dissociate ourselves from our actions, which relate to our transitory nature. Here the system of Sāṁkhya came into requisition.

2. But by this discrimination, we can not forcibly stop the performance of actions. For the actions are propelled by (*a*) active tendencies which form an inseparable part of our present nature, and (*b*) by the necessity of our very existence. So by stopping actions, we force the tendencies into mental channels, and cause more mischief by producing mental germs for the future. And we cannot stop all actions, as some are necessary for our bare existence.

3. Therefore we are to perform actions, and we can perform them unselfishly, if they are done from a pure sense of duty. We are to take duty as a law of our very existence. *Yajña* is only another name for this law. The Lord of beings, having created all beings with the Yajña, said of yore,—"You shall prosper by the performance of this Yajña and this Yajña shall be the producer of all desired objects for you." Yajña consists of mutual sacrifices, as all beings are dependent on one another. "Think of the Deva-s by means of Yajña, and the Deva-s shall think of you." All our actions may be classed under duties—duties which we owe to the Deva-s, the pitṛs, the sages, the animals and to other men. If we perform our Karman for the sake of Yajña only, we perform it unselfishly.

4. As discrimination is useful in realising the real self, so restraint is necessary to put down the acquired self. The tendencies of the acquired self, if left to themselves, prompt men to ever recurring actions, which again produce their own effects, some of which develop into fresh tendencies or strengthen the pre-existing tendencies. So restraint is to be constantly practised. The object of restraint is to free the mind from thoughts

of the objective world and to fix it on the real self, Atman. Here the system of Patañjali comes into requisition. But the system is to be accepted with this reservation that Yoga does not necessarily mean renunciation of Karman. It includes the unselfish performance of Karman and, for the average humanity, renunciation of Karman is harmful as an expedient of Yoga. Though there may be some who do not require Karman for themselves, yet they should not renounce it, if they want to set an example to others and not to confound their intellect.

5. But the Pūrva-mīmāṃsaka-s say: Vedic Karman is all in all, and the authority of the Veda-s is supreme. Here S'rī Kṛṣṇa had to assert Himself as an Avatāra, and He asked people to accept His own authority. He said there was self-seeking in Vedic Karman, and one could not therefore avoid the recurrence of births by the performance of Vedic Karman. So S'rī Kṛṣṇa said to Uddhava: "If the Veda-s say that men attain Svarga by the performance of Vedic Karman, it is simply by way of inducement, and not as pointing out the supreme end. The father says: 'Boy, eat this bitter medicine and I will give thee this cake in my hand.' The boy takes the medicine for the sweet thing. But that really leads to his recovery from the disease. So the Veda-s mean final liberation as the end. But to enforce restraint, they hold out the prospect of Svarga, which is most agreeable to men." (Elaboration of XI. 21. 23.)

Many were unwilling to accept the authority of S'rī Kṛṣṇa, and the chief amongst them was S'isupāla.

This was the teaching of Karma-Yoga by S'rī Kṛṣṇa. But the unselfish performance of Karman is not all. It is only a negative virtue. It purifies the mind and

frees it from the taint of selfishness. The mind then becomes prepared for the higher planes and becomes fit for the direct influence of Isvara.

So S'rī Kṛṣṇa gave to His disciples the true conception of Īsvara. He told them Īsvara was One, the source of all existence, all knowledge and all bliss. He told them how one Īsvara pervaded the whole universe and became thus manifested through the Universe. He also pervaded all beings, and became manifested through these beings. The Universe and the Jīva were His Prakṛti-s or bodies as it were. The Universe-body was eight-fold in its character, beginning with that most susceptible to His influence and ending with the division most obtuse to that influence. This eight-fold Prakṛti also entered into the constitution of Jīva. But there was something more in Jīva,—the consciousness, the knower. This element was Īsvara Himself, as limited by Jīva Prakṛti, or Jiva-body. The whole universe being the body of Īsvara, His knowledge and powers were unrestricted, whereas the body of the Jīva, being limited and restricted, his powers and knowledge were also restricted.

This highest conception of Īsvara is not adapted for all. So S'rī Kṛṣṇa gave the conception of Īsvara, as manifested by His powers, and as manifested in Time and Space, and lastly as He is manifested in the human body with four hands and the Crown, symbolising His lordship over the whole Universe.

But this conception of Īsvara is not enough. As man owes a duty to all beings, the performance of which is Karman, so he owes a duty to Īsvara, and that duty is Upāsanā. All beings make sacrifices for one another, and so they owe duty to one another. But Īsvara makes

the greatest sacrifice for all beings and He holds all beings close to His bosom in each Kalpa, that they may work out their evolution under the most favorable circumstances. He waits for those that give up everything for His sake, and give themselves entirely up to Him, so that He may bear their Karman upon Himself and hasten their evolution to such an extent, that they may approach His own state. As Īsvara gives Himself to the service of the Universe, so do His Bhakta-s too. Men owe the highest duty to Īsvara, and this they discharge by means of Upāsanā. Upāsanā is the law of being for all Jīvas, when they reach the state of manhood. Surrender is the essence of Upāsanā, and this S'rī Kṛṣṇa taught to Arjuna.

When a man by performing his duties to other beings and to Īsvara becomes purified and single minded, he is entitled to receive the final teaching, and not before. And S'rī Kṛṣṇa gave that teaching at the very last to Arjuna. He said that Jīva and Īsvara were one in essence. It is the difference in Prakṛti that makes all the difference between Jīva and Īsvara. When all the bonds of Prakṛti are broken through, only Brahman remains, the one reality, underlying both Īsvara and Jīva. When we become fixed, in this wisdom all is Brahman, and final liberation is attained. This is the real teaching of the Upaniṣad-s, as embodied in Uttara mīmāṁsā. In this connection, S'rī Kṛṣṇa pointed out the fallacy of the Vaiśeṣika system in attempting to know the Attributeless, through the attributes.

The highest wisdom of the Kalpa was revealed and the world resounds with all glory to S'rī Kṛṣṇa. The Ṛṣi-s and Mahātman-s took up His work. All the religious

movements and religious writings that have followed only reproduce His teachings.

There was something however wanting in these teachings as given in the Mahābhārata—the relation of S'rī Kṛṣṇa to His own Bhakta-s. What He did for the Universe and how He did it are fully related in the great Epic. But what He did for those that had already given themselves up entirely to Him, who did not require the teaching of Karman, Upāsanā and Jnāna, who were His own people, who knew no other Dharma than Himself, who had followed Him through ages, and who simply took births as He appeared on this earth, what S'rī Kṛṣṇa did for these Bhakta-s, what His relations were with them, are not described in the Mahābhārata at all. The lordly side is given but not the sweet side. The picture of the Lord edifies and overawes, that of the Lover enchants and enthrals. The Bhāgavata sings what the Mahābhārata left unsung. That is the peculiar significance of the Tenth Skandha which follows, the Skandha that maddens the hearts of all real devotees.

THE BIRTH OF S'RĪ KṚṢṆA

Sk. X. Ch. 1—3

Said S'uka: The goddess Earth, being oppressed by the heavy load of tens of thousands of Daitya hosts, who were born as arrogant kings, sought the shelter of Brahmā. She took the form of a cow, and with tears running down her cheeks, piteously related her grievances to the Lord of Creation. Brahmā took S'iva and the Deva-s with him, and went over to the Ocean of milk (Kṣīra-Samudra), the abode of Viṣṇu. There he adored the Lord of Preservation and heard the Divine voice, which he thus explained to the Deva-s:

"Even before this, the Lord knew about the grievances of the goddess of Earth. Go, take your births, as parts of yourselves, in the clan of the Yadu-s. The Lord of Lords, by governing His Kāla-S'akti, shall appear on the Earth and relieve her pressure. The Supreme Puruṣa Himself shall be born in the family of Vasudeva. Let the Deva girls take their births for His gratification. The thousand-mouthed, self-illumining Ananta, who is only a part of Vāsudeva, shall be the elder-born, that he may do what pleases Hari. Bhagavatī, the Māyā of Viṣṇu, who keeps the whole world under delusion, shall also incarnate in part, as desired by the Lord, for doing His work."

Saying all this to the Deva-s, and giving words of consolation to the goddess of Earth, Brahmā went back to his own abode.

S'ūrasena, the chief of the Yadu-s, ruled over the town of Madhurā. Hence it became the chief seat of the Yadu kings. It is a sacred town, the constant seat of Hari.

Once upon a time, at Madhurā, Vasudeva drove in his chariot with his newly married wife Dèvakī. The marriage presents were innumerable, Kaṁsa, the son of Ugrasena, held the reins of the horses himself, so eager was he to please his sister Devakī.

On the way, an incorporeal voice, addressing Kaṁsa, said:

"O ignorant one! the eighth child of her whom thou art now driving shall be thy slayer."

The cruel Kaṁsa instantly took sword in hand and caught Devakī by her hair.

Vasudeva pacified him with these words:

"Thy virtues are well known. Why shouldst thou kill a woman, thine own sister, at marriage. Death is certain, this day or a hundred years hence. Man takes body after body, under the action of Karman, as he takes step after step in walking, or even as the leech takes hold of blade after blade of grass, in moving.

As in a dream there is a reflex perception of what is seen and heard in waking, and as in that perception the man forgets his former self and becomes a reflex of that self, so a man gives up his former body and becomes forgetful of it.

To whatever body the mind is drawn by fruit—bearing Karman, the Jīva assumes that body as its own.

The wind shakes the water and the Sun or moon, reflected on its bosom, appears as if shaken. So by ascription, the Puruṣa has the attributes of the body. He who does evil to another has to fear evil from others.

This girl, thy younger sister, is motionless with fear. Thou are not entitled to kill her."

But persuasion was of no avail, as Kaṁsa was under the influence of the Daitya-s.

Vasudeva then thought how he could ward off the present danger, leaving the future to take care of itself.

Addressing Kaṁsa he said :

"But, O King, thou hast no fear from her : Surely I would make over to thee her sons, from whom thou hast fear." Kaṁsa desisted from his cruel act and Vasudeva went home with his bride, pleased for the time being.

In time Devakī brought forth eight sons and one daughter.

The truthful Vasudeva presented his first son Kīrtimat to Kaṁsa. The king admired the firmness of his brother-in-law and smilingly said : "Take back this child. I have no fear from him. From your eighth born my death is ordained." "So let it be" exclaimed Vasudeva, and he took back his son. But he had very little faith in the words of Kaṁsa.

Kaṁsa learned from Nārada that Nanda, Vasudeva and others of their wives and even the clansmen of Kaṁsa, his friends and relatives, were partial incarnations of the Deva-s. He further heard from the Ṛṣi that preparations were being made for the destruction of the Daity whose power menaced the Earth.

When the Ṛṣi left Kaṁsa, he took all the members of the Yadu clan for Deva-s and every child of Devakī for

Viṣṇu that was to kill him. He now confined Vasudeva and Devakī in his own house and put them in fetters. He put to death every son that was born to them.

He knew himself to be Kālanemi who had been, in another birth, killed by Viṣṇu. He fell out with the Yaḍu-s, deposed his own father Ugrasena and became himself the King.

With the alliance of the Magadha-s (people of Magadha or ancient Bihar) and with the help of Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Agha, Muṣṭika, Ariṣṭa, Dvivida, Pūtanā, Kes'in, Dhenuka, Bāṇa, Naraka and other Asura-s, Kaṁsa tormented the Yadu-s. They fled away to the kingdoms of Kuru, Pañcāla, Kekaya, Sālva, Vidarbha, Niṣadha, Videha, and Kosala. Some only remained behind and they followed the behests of Kaṁsa.

Six sons of Devakī were killed, one by one, by Kaṁsa.

The seventh, the abode of Viṣṇu, whom they call Ananta, appeared in the womb of Devakī, causing both joy and grief to his parents.

Viṣṇu the Ātman of all beings, knew the sufferings of His own followers, the Yadu-s, at the hands of Kaṁsa. He summoned Yoga-Māyā and commanded her as follows. "Go forth, blessed Devi! to Vraja, which is adorned by Gopa-s and Go-s (*Go* is ordinarily a cow. *Gopa*, go and *pa* is a preserver of cow, a cowherd. Vraja or Gokula was the chief town of Nanda, the king of the Gopa-s). Rohiṇī, wife of Vasudeva, dwells in Gokula the kingdom of Nanda. Other wives of Vasudeva lie hidden at other places, for fear of Kaṁsa. The child in the womb of Devakī is my S'eṣa-named abode. Draw it out and place it in the womb of Rohiṇī. I shall myself become the son of Devakī as a part of myself. Thou shalt be born of

Yaśodā, the wife of Nanda. Men shall worship thee as the giver of all desires and boons, with incense, presents and sacrifices. They shall give thee names and make places for thee on the Earth. Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kāmadā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Sāradā and Ambikā—these shall be thy names. For thy *drawing out* (*Saṁkarṣaṇa*), the child shall be called Saṁkarṣaṇa. He shall be called Rāma, from his attractiveness (*ramaṇa*) and Bala from his uncommon strength (*bala*)."

"So let it be, Om!" said Bhagavatī, and she carried out the behests of the Lord. By inducing the sleep of Yoga, she removed the child from the womb of Devakī to that of Rohiṇī. People thought Devakī had miscarried.

Then Bhagavān, the Ātman of the Universe, the dispeller of all the fears of his votaries, entered the Manas of Vasudeva in part. Devakī bore in her Manas this part of Acyuta, even as the East bears the moon. Her lustre being confined to the prison-room could not please others, even like fire confined as heat or like Sarasvatī confined in the cheat who keeps his wisdom to himself. Kaṁsa saw an unusual glow round his sister such as he had never witnessed before. He exclaimed "Surely Hari is born in this womb, He who is to take away my life. What shall I do this day? He comes on a mission and His energy will be all directed towards that end. Am I then to kill my sister? But the killing of a pregnant woman, my own sister, will ruin my fame, my wealth and my life. By the performance of such a heinous act, one becomes dead even when alive. Men curse him for his evil deads and after death he enters the regions of absolute darkness."

Kaṁsa by his own persuasion restrained himself from doing any violent act and he waited with feelings of bitterness for the time when Hari was to be born. But whether sitting or lying down, eating or walking, he thought of Viṣṇu and saw him everywhere in the Universe.

Brahmā, S'iva, Ṛṣi-s, the Deva-s adored Viṣṇu in the womb of Devakī. "True in thy will, attainable by Truth, the one Truth before, after and in creation, the root of the Universe, and underlying the Universe as its only Reality, Thou from whom all true sayings and true perceptions do proceed, Truth Thyself, we take Thy shelter."

"The primal Jīva tree stands on the field of Prakṛti. Joy and sorrow are its fruits. The three guṇa-s (Sattva, Rajas and Tamas) are its three roots. Dharma (the means of attaining objects), Artha (the objects), Kāma (desires) and Mokṣa (freedom from desires), these are its fourfold juice, the five senses are its sources of perception, the six sheaths form its chief feature, the seven constituents of the physical body (*dhātu-s*) form its skin, the five Bhūta-s, Manas, Buddhi and Ahaṁkāra are its eight branches, the nine openings are its holes, the ten Prāṇa-s, or physiological functions, are its leaves and Jīvātman and Paramātman are the two birds sitting on this tree. Thou art the one root of this tree, it ends in Thee and it is preserved by Thee. Those that are deluded by Thy Māyā see manifold forms in place of Thy real self, but not so the wise. Thou art consciousness itself. For the good of the world, Thou dost assume Sattva-made forms, which bring joy to all good people and woe to the evil-minded."

"O Lotus-eyed, thou art the abode of Sattva. Thy votaries, by concentrating their minds on Thee and by resorting to Thy feet which serve as boats to them, make an easy ford of this Ocean of recurring births *(Saṁsāra)*."

"O Self-manifest, the Ocean of recurring births, which is formidable and unformidable to others, gives way before Thy votaries, even at the mere touch of the boat of Thy feet. So while they cross over by themselves, even without the boat, they leave that boat for others, for they have boundless compassion for other beings." (*i.e.* Thy votaries lay down the path of Bhakti. *S'rīdhara.*)

"There are others (followers of the Path of wisdom) who consider themselves liberated *(Mukta)*. But their intellect is impure as they have no Bhakti in Thee. By ascetic efforts they rise to (near about) the Supreme abode, but (being overpowered by obstacles) they fall down, by their disregard of Thy feet."

"But Thy votaries, O Mādhava, never slip away from Thy path for they are bound by their attachment to Thee and Thou dost preserve them. So fearlessly they tread over the heads of Vināyaka hosts. (The Vināyaka are elementals who are supposed to cause obstacles to all good works)."

"Thy body is pure Sattva, for the preservation of the Universe. That body becomes the means of attaining the fruits of karman. It is by reason of that body that men are able to worship Thee by means of Veda, Kriyā, Yoga, Tapas and Samādhi." (There could be no worship, if no body had been assumed. Hence there could be no *attainment of the fruits of Karman. S'rīdhara.* This is not intelligible, if ordinary Karman is meant.)

"If this Sattva body of Thine had not existed, direct perception would not be possible. For through Thy manifestations in (the world of) the Guṇa-s, thoughts can (at last) reach Thee. The Guṇa-s only relate to Thee and are themselves manifested by Thee." (By devotion to the pure Sattva body, the mind partakes of its character *i.e.* becomes purely Sāttvika. Then by the favour of Viṣṇu, there is direct perception, *i.e.* the form is not the object of direct perception but the means of direct perception. But these forms only serve the purpose of devotion. The Puruṣa can not be known by these forms. Hence the following S'loka. *S'rīdhara.*)

"Thy Name (nāman) and Thy Form (rūpa) are not however to be known by Thy attributes, births and deeds. For Thou art their Seer and Thy Path is beyond the reach of Manas and speech. Still in the act of devotion, Thy votaries realise Thee. By hearing, uttering, causing others to remember and by meditating on Thy blessed names and forms in devotional practices, one becomes fixed in mind on Thy Lotus Feet and does not then stand the chance of another birth."

"By Thy birth, the pressure on the Earth is removed. The marks of Thy feet already adorn her. Heaven and Earth look favoured by Thee."

"What else can be the cause of Thy birth but a mere fancy on Thy part, for even the birth, life and death of Jīvātman-s are but seeming things caused by Thy glamour of Avidyā."

"The Fish, the Horse, the Tortoise, the Man Lion, the Boar, the Swan, in these and in Kings, Brāhmaṇa-s and wise men, Thou hast incarnated. As thou dost preserve us and preserve this Trilokī, so dost Thou take

away the load from off the Earth. Our salutations to Thee."

"And mother Devaki, the Great Puruṣa Himself. is in Thy womb in part, for our good. Fear not then from Kaṁsa, whose death is near at hand. Thy Son shall be the Saviour of the Yadu-s."

Having thus adored the Lord, the Deva-s left the place.

In time, when all nature looked still and there was joy in heaven and earth, S'ri Kṛṣṇa was born under the influence of the Rohiṇi constellation. It was all dark at dead of night. He had four hands bearing S'aṅkha, Cakra, Gadā, and Padma. The mark of S'rivatsa, the Kaustubha gem, the golden-yellow cloth, the crown on the head glittering with stones, the brilliant ear-rings all marked Him out as the Puruṣa, and Vasudeva and Devaki adored Him as such. Devaki asked him to withdraw his lordly form with four hands.

Said Bhagavān, addressing Devaki.

"In the Svāyaṁbhuva-Manvantara, thou wert called Pṛśni, and this Vasudeva, Prajāpati Sutapas. Commanded by Brahmā to beget progeny, thou didst make austere Tapas and prayed for a son even like unto my own self. So I was born of thee as Pṛśni-garbha. This was my first Incarnation. When you two were Aditi and Kasyapa, I was born of you as Upendra, otherwise called Vāmana (the Dwarf). This was my second Incarnation. In this my third Incarnation, I am again born unto you. This form is shown to thee to remind thee of those previous births. Thou shalt attain my supreme state by meditating on me both as a son and as Brahman."

Then he assumed the form of an ordinary child.

Directed by Him, Vasudeva took him to Vraja, the Kingdom of Nanda. The fetters loosened. The gate opened wide. The gate keepers fell into deep sleep. Though there was a heavy downpour of rain, the serpent S'eṣa gave shelter under his thousand hoods. The river Yamunā, deep in flood, fretting and foaming under the storm, made way for Vasudeva. The Gopa-s were all fast asleep in Vraja. Vasudeva placed his own son by the side of Yas'odā and took her new born daughter away and placed her near Devakī. He then put on his fetters and remained confined as before. Yas'odā knew that she had a child, but the labour pains and sleep made her quite forget the sex of the child.

COUNSEL WITH THE DAITYA-S

Sk. X. Ch. 4

THE gates closed again, the gate-keepers woke up and, on hearing a child's voice, they forthwith informed their King. Kaṁsa had been anxiously waiting for the birth of this child. So he lost no time in getting up and appearing before Devakī. He snatched away the child from her. Devakī remonstrated with her brother praying for the life of her daughter. Kaṁsa heeded not her words. He raised the child aloft and cast it down to strike it against a stone. The child slipped away from his hands, and rose high up. This younger born of Viṣṇu appeared with eight hands, bearing eight weapons,—Dhanus (bow), S'ūla (spear), Iṣu (arrow), Carman (hide-protector), Asi (sword), S'aṅkha (conch), Cakra (Disc), and Gadā (club). She had divine garlands and garments and was adorned with ornaments. Siddha-s, Cāraṇa-s, Gandharva-s, Apsaras-es, Kiṁnara-s and Nāga-s worshipped her with profuse offerings.

"Fool that thou art" she thundered forth, "What if I am killed? He who shall make an end of thee, thy former enemy, is born somewhere else. Do not kill other children in vain."

The Goddess Māyā then became known by different names in different parts of the earth.

Kaṁsa was wonder-struck. He removed the fetters of Vasudeva and Devakī and begged their pardon, saying, "Like a Rākṣasa, I have killed your sons. I do not know what fate awaits me after death. Not only men tell lies, but the Deva-s too."

Kaṁsa then called the Daitya-s together. These sworn enemies of the Deva-s heard their master and then broke forth thus :

"If it be so, O King of Bhoja, we will kill all children, whether ten days old or not, whether found in towns, villages, or pasture grounds. What can the Deva-s do, those cowards in battle? They are always afraid of the sound of thy bow. Dost thou not remember how, pierced by thy arrows, they fled for their lives. The Deva-s are only bold when they are safe, and they indulge in tall talk outside the battle ground. Viṣṇu seeks solitude. S'iva dwells in forests. Indra has but little might. Brahmā is an ascetic. But still the Deva-s are enemies. They are not to be slighted. Therefore engage us, your followers in digging out the very root of the Deva-s, for like disease and sensuality when neglected at first, they become difficult of suppression. Viṣṇu is the root of the Deva-s, and he represents the eternal religion (Sanātana-Dharma *i.e.* Dharma that follows the eternal course of time, or is based on the eternal truths of nature, hence eternal religion, a term applied to Hinduism proper). And the roots of Dharma are the Veda-s, the Cows, the Brāhmaṇa-s, Tapas and Yajña. Therefore by all means, O King, we shall kill the Deva-knowing, Yajña-performing and ascetic Brāhmaṇa-s and cows that supply the sacrificial ghee. Brāhmaṇa-s, Cows, Veda-s, asceticism, truth, restraint of the senses, restraint of the mind, faith,

kindness, forbearance and sacrifices—these are the parts of Viṣṇu's body. Therefore the best way to kill him is to kill these. Viṣṇu, who pervades all hearts, is the guide of all Deva-s, the enemy of Asura-s. He is the root of all Deva-s, including S'iva and Brahmā."

Kaṁsa approved of this counsel. He directed the Kāmarūpa-bearing (*i.e.* bearing forms at will) Asura-s to oppress all good people and they readily began their work.

NANDA AND VASUDEVA

Sk. X. Ch. 5

NANDA performed the birth ceremony of his son with great pomp. His gifts knew no bounds. Viṣṇu was worshipped and there was plenty in Vraja. The time came for payment of the year's dues to Kaṁsa. So Nanda left Gokula (Vraja) in charge of the Gopa-s and himself went with the dues to Madhurā. Vasudeva learned of Nanda's arrival and went to meet him. Nanda stood up to receive him and embraced him heartily. Said Vasudeva:

"Brother, you grew old and gave up all hopes of having a child. Luckily a son is now born unto you. It is indeed a new birth to you, that you are blessed with the sight of a lovely son. Friends cannot live pleasantly together as their manifold Karman, like a strong wind, forces them asunder. Is it all right with the big forest, with the pasture lands where you now dwell with friends? Is it all right with my son (Balarāma) who lives at your place with his mother, and who looks upon you as his parent?"

Nanda replied:

"Alas! your sons by Devakī were all killed by Kaṁsa; even the daughter that was born last has ascended to the heavens. Surely man is governed by the unseen. Those that know are not deluded." Said Vasudeva:

"You have paid your yearly dues and have also met me. Now do not remain here any longer. For evils befall Gokula."

Nanda left Madhurā for Gokula.

PŪTANĀ

Sk. X. Ch. 6

WITH evil forebodings, Nanda made his way to Vraja, for he thought Vasudeva would not tell a lie. And he was right. By Kaṁsa's orders, the fierce Pūtanā went about killing children in towns, villages and pasture lands, for verily she was a killer of children. That wanderer of the skies entered Gokula at will, assuming the form of a woman most beautiful to look at. So no one stopped her passage. She moved freely here and there and at last entered the house of Nanda. She looked like a kind mother and Yaśodā and Rohiṇī were so much struck by her fine exterior that they did not stop her access to Kṛṣṇa. Pūtanā placed the child on her lap and gave him milk from her breast full of deadly poison. The divine child knew who Pūtanā was and what she was about. He held fast her breast with both hands and in anger drank in the very life-juice of the Asura woman. She screamed forth "Let go", "Let go", "No more". Her eyes expanded. She cast up and down her hands and feet again and again in profuse perspiration. Her groans made heaven and earth tremble and space itself resounded on all sides. At last she fell dead like a great mountain, crushing down trees within an ambit of twelve miles. Fearlessly the boy played on her body.

The Gopa ladies hurried to the place with Rohiṇī and Yasodā. They bathed the boy in cows' urine and dust from cow's feet. They pronounced the twelve names of Viṣṇu (Kesava and others) over twelve parts of his body. Then after touching water, they duly uttered the root mantra-s over their own body and that of the child. Lastly they invoked Viṣṇu by different names to protect the child from danger of all sorts. (The protective mantra uttered by the mother with passes of the hand over different parts of the body was supposed to shield the child from danger. Latterly the custom has been to get the mantra written, with due ceremonies, by a qualified Brāhmaṇa on the sacred bark (Bhūrja) and then to tie it round the hand.)

Yasodā then placed the child on her lap and gave him milk.

By this time Nanda had returned to Vraja. He saw the huge body of the Asura woman and realised the force of Vasudeva's warning.

The people of Vraja cut the body into parts and burnt them with fuel. The smoke was sweet-scented, as the touch of Kṛṣṇa's body purifies even the enemy.

THE UPTURNING OF THE CART

Sk. X. Ch. 7

THE ceremony observable on the child being able to stand on his legs and the birth-day ceremony were observed together and there was a great feast at the house of Nanda. Yasodā placed the child near a cart, containing brass vessels with articles of food, and became busily engaged in receiving her guests. The child wept but she did not hear. He then raised his feet aloft, weeping for his mother's milk, and struck the cart with his feet. The cart was upset, the brass vessels broken and the wheel and axle upturned. The Gopa ladies could not account for this wonderful phenomenon. The boys, who sat near the child, told all that they saw, but people could not easily believe what they said.

TṚṆĀVARTA OR THE WHIRLWIND

Sk. X. Ch. 7

THE child was once on the lap of Yasodā when he suddenly became so heavy that Yasodā had to throw him on the ground. The Asura Tṛṇāvarta or Whirlwind made an attack on the child and a violent dust-storm overtook Gokula. The Asura had scarcely raised Kṛṣṇa to a certain height, when his weight almost crushed him to death. Kṛṣṇa did not let go his hold and the Asura breathed his last and fell dead. Yasodā kissed her son again and again, but when he opened His mouth, the mother saw the whole Universe within it.

THE NAMES "KṚṢṆA" AND "RĀMA"

Sk. X. Ch. 8

GARGA, the family priest of the Yadu-s, came to Vraja at the request of Vasudeva. Nanda duly received him and said: "You are versed in the Veda-s and you are the author of an astrological treatise. Please perform the Naming ceremony of the two boys." Garga replied: "I am known as the priest of the Yadu-s and, if I officiate at the ceremony, Kaṁsa might suspect your son to be the eighth son of Devakī." Nanda promised strict privacy, and the Ṛṣi performed the ceremony. Addressing Nanda, he then said:

"This son of Rohiṇī shall be called Rāma or the charming one, as he shall charm his friends by his virtues. He shall be called Bala, from possessing excessive strength. From his bringing together the Yadu-s, he shall be called Saṁkarṣaṇa.

This other boy, taking body, yuga after yuga, had three colours White (*S'ukla*), Red (*Rakta*) and Yellow, (*Pīta*). Now he has got the black color (*Kṛṣṇa*). In the past, he was born as the son of Vasudeva. So those that know, call him S'rīmat Vāsudeva. He has many names and many forms, according to his deeds and attributes. Neither I nor other people know them all. He shall give you the greatest blessings and protect you against all dangers. In days of yore, good people conquered the ill-doers by his help. Those that are attached to him are not conquered by enemies, even as followers of Viṣṇu are not conquered by the Asura-s. Therefore this son of Nanda is equal to Nārāyaṇa by his virtues, powers and fame."

PRANKS OF THE BOY

Sk. X. Ch. 8

WITH growing childhood, Kṛṣṇa became very naughty. Once the Gopa women made the following complaints. Kṛṣṇa would untie their calves before the milking time. He would steal their milk and curds and divide the remnants, after eating, among the monkeys. If they did not eat, he would break the pot. If he did not get the things he wanted, he would curse the inmates and other boys. If the pots were out of reach, he would raise himself on seats or husking stools and bear those hanging pots away to get at their contents. He would illumine the dark room by the glitter of his own body and that of his jewels, to serve his purpose. He would talk insolently, and spoil the ground. The Gopa women exclaimed: "But now how innocent he looks before you." Kṛṣṇa betrayed fear in his eyes. Yaśodā would not beat him. So she only smiled.

One day Rāma and other boys complained to Yaśodā that Kṛṣṇa had swallowed mud. The mother remonstrated. "They have lied" exclaimed Kṛṣṇa "Or if they have spoken the truth, then examine my mouth." "Open it," said Yaśodā. But what did she find within that mouth? The Seven Dvīpa-s, the planets, the stars, the three

Guṇa-s and all their transformations, even Bṛndāvana and herself. "Is this dream or delusion or is this due to the power of my own son? If Thou art then the Unknowable, my salutations to Thee. I take shelter in Him, by whose Māyā I seem to be Yaśodā, this Nanda my husband, this boy my son, the Go-s (cows) Gopa-s and Gopī-s to be mine." She had the true knowledge, but it was soon clouded by the Māyā of Viṣṇu and Yaśodā again knew Kṛṣṇa to be her own son.

King Parīkṣit asked:

"What did Nanda do so that Kṛṣṇa would be his foster son? And what did Yaśodā do, that Kṛṣṇa should suck her breast? Even his own parents did not witness the deeds of the child of which poets have sung so much."

S'uka replied:

"Droṇa, the chief of the Vasu-s, with his wife Dhārā showed great obedience to Brahmā. 'When born on Earth may we have the highest devotion for Him." Such was their prayer to Brahmā and it was granted. Droṇa was born as Nanda and Dhārā as Yaśodā.

THE TYING

Sk. X. Ch. 10

ONE day Yasodā was churning curdled milk and singing the deeds of her son. Kṛṣṇa came up and, desirous of sucking milk, held the churning rod. Yasodā placed him on her lap and gave him milk to suck. But the milk that was boiling on the oven overflowed the pot and she hurriedly left her son. In anger Kṛṣṇa bit his lips, broke the milk pot with a stone, took the fresh butter to a retired corner and there partook of it. Yasodā came back after a while and found the pot broken. Her son had left the place and she could easily see that it was all his doing. She found Kṛṣṇa seated on the husk stand, freely dividing the contents of the hanging pots among the monkeys, and she quietly approached him with a stick. Kṛṣṇa hurriedly got down and ran away as if in fear. Yasodā ran after him and caught him at last. Finding him fear-stricken, she threw down the stick and tried to fasten him to the husking mill. The rope fell short by the breadth of two fingers (say two inches). She added another rope. The gap remained the same. She added rope after rope, as many as she had of her own and of her neighbours, but could not bridge over the distance. She stood baffled at last, amazed and ashamed. Finding that his mother was perspiring in the effort and that her hair had become dishevelled, Kṛṣṇa allowed himself to be fastened to the mill.

THE ARJUNA TREES

Sk. X. Ch. 10

THE Yakṣa King Kubera had two sons—Nalakūbara and Maṇigrīva. They became maddened with power and intoxicated with drink. Nārada passed by them while they were playing with Gandharva girls stark naked in a river and they heeded him not. Nārada thought how best he could reclaim them. "Poverty is the only remedy for those that lose their heads in wealth. These sons of the Lokapāla Kubera are deep in ignorance, insolence and intoxication. Let them become trees. But they shall not lose memory by my favour. After one hundered Deva-years, the touch of S'rī Kṛṣṇa shall save them." These sons of Kubera in consequence became a pair of Arjuna trees in Vraja.

While Kṛṣṇa was fastened to the husking mill, the pair of Arjuna trees caught his attention. He was bent on making good the words of Nārada. So he approached the trees, drawing the husking machine behind him by force and, placing himself between them, uprooted the trees. They fell down with a crash and lo! two fiery spirits came out, illumining space by the splendour of their bodies. They prayed to Kṛṣṇa and then rose upwards.

The Gopa women had been engaged all this time in their household duties and the crash attracted the attention of all the Gopa-s and Gopī-s. The boys narrated what they had seen. But some were loath to believe that all this could be done by the boy Kṛṣṇa.

THE FRUIT SELLER

Sk. X. Ch. 11

ONE day Kṛṣṇa heard a woman crying out "Come ye to buy fruits." He took some paddy and hastened to her side. The woman filled both his hands with fruits and lo! her basket became full of gems and precious stones.

BṚNDĀVANA

Sk. X. Ch. 11

SEEING that calamities befell Bṛhad-Vana (Vraja or Gokula) so often, the elders put their heads together to devise the best course to adopt. Upa-Nanda, one of the oldest and wisest of them, said:

"We that wish well for Gokula must hence get away. Evils befall that bode no good for the children. This boy was with difficulty saved from that child-killing Rākṣasa woman. It is only by the favour of Viṣṇu that the cart did not fall on him. When he was taken high up by the whirlwind Asura, and when he fell down on the rock, it was the Deva Kings that saved him. If this boy and others did not perish when they were between the two trees, it was because Viṣṇu preserved them. Ere

this Vraja is visited by fresh calamity, let us go elsewhere with the boys and all attendants.

There is a forest called Bṛndāvana with fresh verdure for cattle, where Gopa-s, Gopī-s and Go-s will all enjoy themselves. The hills, grass and creepers are all holy there. This very day let us go to that place. Make ready the carriages. Let the cows precede us, if it pleases you all."

With one heart, the Gopa-s exclaimed : "Well said ! Well said !"

They harnessed their carriages and placed on them the aged, the young, the women and all household articles. They drove the cows in advance. They blew their horns and beat their drums. Accompanied by the priests, the Gopa-s went on their way. The Gopa girls, seated on chariots sang the deeds of Kṛṣṇa and Yaśodā and Rohiṇī attentively listened to them.

At last they entered Bṛndāvana, which gives pleasure at all times, with the carriages ; they made a semi-circular abode for the cattle.

Rāma and Kṛṣṇa saw Bṛndāvana, the hill Govardhana and the banks of the Yamunā and then became very much pleased. In time they became keepers of calves (Vatsa). They tended the calves in the company of Gopa-boys on pasture lands near at hand. They played with other boys as ordinary children.

VATSA OR THE CALF

Sk. X. Ch. 11

One day Rāma, Kṛṣṇa and other boys were looking after their calves when an Asura, with the intention of killing them, assumed the form of a calf (Vatsa) and got mixed among the herd. Kṛṣṇa pointed this out to Balarāma and silently moved behind the Asura. He held it aloft by the hind feet and tail and gave it such a whirl that its life became extinct. The boys cried out "Well done! Well done!" and the Deva-s rained flowers on Kṛṣṇa.

BAKA OR THE CRANE

Sk. X. Ch. 11

One day the Gopa-boys went over to a tank to quench their thirst. They saw a huge monster in the form of a Baka (crane). It rushed forth and swallowed Kṛṣṇa. Kṛṣṇa caused a burning in its throat and the Asura threw him out. It made a second attack and Kṛṣṇa held the two beaks and parted them asunder as if they were blades of grass. And the Asura died.

AGHA OR THE SERPENT

Sk. X. Ch. 12

ONE day Kṛṣṇa was playing with the boys in the forest. Agha, the youngest born of Pūtanā and Baka, the Asura whom even the Deva-s, though rendered immortal by *Amṛta*, dreaded, burning with a spirit of revenge at the death of his brother and sister, thought of killing Kṛṣṇa and all his attendants. He stretched himself forth as a huge serpent, spreading over one yojana, the extremities of his open mouth touching the clouds and the earth. The Gopa-boys took the Asura to be the goddess of Bṛndāvana. "Or if he really be a serpent opening his mouth to kill us, he will instantly be killed like the Asura Baka." So with their eyes fixed on Kṛṣṇa they clapped their hands and with a smile entered the mouth of the serpent, even before Kṛṣṇa had time to warn them. The Asura still waited with his mouth open for Kṛṣṇa. Kṛṣṇa thought how he could kill the serpent and at the same time save his companions.

On reflection, he himself entered the mouth of the serpent and stretched himself with his comrades. The Asura lost breath and breathed his last. A shining spirit emerged from the Asura body and entered the body of Kṛṣṇa. Kṛṣṇa gave fresh life to his comrades by his Amṛta-bearing looks.

Kṛṣṇa killed Agha in his fifth year, but the Gopa-boys who witnessed the act said, when Kṛṣṇa entered his sixth year, the act was done that very day.

"How could that be?" enquired Parīkṣit.

S'uka explained this with reference to the following story.

BRAHMĀ AND KṚṢṆA

Sk. X. Ch. 13—14

When the Asura Agha was killed, Kṛṣṇa went with his companions to the river bank and said :

"We are hungry, the hour is late. Let us have our meals here. Let the calves drink water and graze on the lands near by." The Gopa-boys spread out their stores and improvised plates for eating. While they were engaged in eating, the calves strayed away. The boys became anxious and were about to get up, when Kṛṣṇa stopped them, saying he would find the calves. He left his companions and went on the search. Brahmā, who had been witnessing from the high heavens all the deeds of Kṛṣṇa, even the killing of Agha with wonder, wanted to have still one more manifestation of his divine powers. Finding the opportunity, he removed the calves as well as the Gopa-boys to some secure place and disappeared. Kṛṣṇa could not find the calves and on returning he could not find his companions. He then knew it was all the act of Brahmā. To please Brahmā, as well as to please the mothers of the Gopa-boys, He Himself became so many calves and so many Gopa-boys of their very size and form to the minutest detail. The mothers thought they had got their boys

and they became even more attached to them. The cows thought they had got their calves and their fondness knew no bounds.

Kṛṣṇa went on playing his numerous parts for one year. Five or six days remaining for the completion of the year, Balarāma saw one day that the cows were grazing on the summits of Govardhana, while the calves were grazing at some distance near Vraja. The cows impelled by a fit of attachment breathlessly ran towards the calves even those that had quite lately brought forth younger calves and caressed them profusely. The elder Gopa-s who were in charge could not restrain them with all their efforts. They felt shame and vexation. But when they themselves approached the calves and their own sons, their anger melted away in deep affection.

Balarāma thought for a moment. "Never was such love witnessed by me before—this attachment for calves that had been weaned long ago. The people of Vraja have even increasing affection for their own sons even as they had of yore for Kṛṣṇa. These calves no longer appear to be the incarnations of Ṛṣi-s, their keepers the Gopa-boys do not appear any longer to be the incarnations of the Deva-s. They look all like thee, O Kṛṣṇa! Wherein lies the mystery?" Kṛṣṇa explained to Rāma what had happened. Brahmā appeared after a Truṭi (fraction of a moment) of his own measure. He saw the boys, he saw the calves. He could not make any distinction between those he placed under his own Māyā and those brought into existence by the Māyā of Kṛṣṇa. The foggy darkness is overpowered by the darkness of the night. The light of the glowworm vanishes before the light of the day. To delude Kṛṣṇa, Brahmā became deluded himself. In

another moment Brahmā saw the calves and the boys each and all bearing four hands, with divine weapons and all the divine powers. They shone in resplendent glory. Brahmā became overpowered, stupefied. Recovering himself, he found once more S'rī Kṛṣṇa alone, searching for the calves and boys in Bṛndāvana. He fell at the feet of Kṛṣṇa, again and again, his four heads with their crowns rolling on the ground; with tears in his eyes, he glorified Kṛṣṇa.

(The glorification is a long description. Only one sloka is given here.)

"It is only he who lives on, anxiously looking out for Thy favour, bearing through the workings of his own Karman as a matter of course and making obeisance to Thee in heart, word and body, that can get the heritage of Mukti (As one must be living, so that a particular heritage may vest in him, so the Bhakta must keep up his individuality to get the heritage of Mukti)."

Parīkṣit asked. "How could the people of Vraja have greater love for Kṛṣṇa than for their own sons?

S'uka replied:

"Self, O King, is the most beloved of all things—not so beloved are one's sons or wealth. Therefore, O king, people love themselves better than they do their sons, their riches or their homes. Those that deem their body to be their own Ātman or self, love that body more than anything else.

But the body only becomes dear as it pertains to self. It cannot be as dear as self. For when the body wears away, the desire to live on is still strong.

Therefore Ātman or self is most dear to all beings and the whole of this Universe is for that self.

But know thou this Kṣṛṇa to be the Self of all selves, the Ātman of all Atman-s. For the good of the Universe, he also looks by Māyā as one possessed of a body. Those that know Kṛṣṇa know that all movable and immovable beings are but His forms and that nothing else exists.

Of all things, the ultimate reality is 'Existence'. Kṛṣṇa is the reality of Existence itself. So there is nothing presides Kṛṣṇa."

Here ends the Kumāra-Līlā of Kṛṣṇa. The Pauganḍa-Līlā is now to commence. (*Kumāra* is a boy below five. *Pauganḍa* is boyhood from the 5th to the 16th year).

END OF KUMĀRA-LĪLĀ

DHENUKA

Sk. X. Ch. 15

On attaining the Pauganḍa age, Rāma and Kṛṣṇa were placed in charge of cows. Bṛndāvana looked gay and Kṛṣṇa amused himself with his companions in the forests. One day S'rīdāman, Subala, Stoka and other companions spoke to Rāma and Kṛṣṇa " Not far off is a forest of palm-trees (Tāla). Tāla fruits fall in abundance there, but one Asura Dhenuka, with many of his kin obstruct all access to them. The Asura has the form of an Ass. We smell the fragrance of the fruits even from here. They are very tempting indeed." Rāma boldly entered that forest and gave a shake to the Tāla trees, and fruits fell in abundance. Roused by the noise, the Ass rushed forth and kicked Rāma with its hind legs. The Asura brayed and made a second rush, when Rāma held it by the hind legs and whirling it round in the skies threw it dead on the trees. The kith and kin of the Asura then came rushing forth, but they were one and all killed by Rāma and Krsna. When they returned to Bṛndāvana the Gopī-s who had been feeling the separation went out to receive them and, being pleased to see them, cast bashful glances at them.

THE KĀLIYA SERPENT AND THE FIRE

Sk. X. Ch. 16—17

The Nāga-s or serpents made offerings to Garuḍa on appointed days. Kāliya, proud of his own valour, did not make any offering himself and snatched away the offerings made by others. Garuḍa attacked him and, being overpowered in the fight, Kāliya sought shelter in a deep pool of water in the Yamunā.

Of yore, Garuḍa had caught a fish in that pool of water and was about to eat it, when Ṛṣi Saubhari asked him not to eat, but Garuḍa heeded not his words. The wailings of the fish moved the tender heart of the Ṛṣi and for their future good he cursed Garuḍa with death, if he entered the pool any more.

Kāliya knew about this and he therefore sought protection in that pool of water with his family. The water became deadly poison and even the adjoining air breathed poisonous death.

One day Kṛṣṇa went with all his companions, other than Rāma to Yamunā's bank. The Gopa-boys and the cows being very thirsty drank the water of that pool and met with instant death. Kṛṣṇa cast his amṛta-pouring looks at them and they got up, being restored to life. They looked at each other, very much surprised.

To purge the river, Kṛṣṇa got upon a Kadamba tree and jumped into the pool of water. Kāliya fiercely attacked him and stung him to the quick. The serpent

then twined round Kṛṣṇa. The cows wept, the Gopa-boys became senseless. There were evil portents in Bṛndāvana. Nanda and other Gopa-s came out in search of Kṛṣṇa. They saw him in the grasp of the powerful serpent and made loud wailings. A moment after, seeing how they all grieved for him, Kṛṣṇa eluded the grasp of the serpent and moved dancing round him. The serpent, somewhat fatigued, also kept moving with its overspread hoods fixing its looks on Kṛṣṇa. Kṛṣṇa then got upon the hoods one thousand in number, one hundred being the chief, and danced on them putting down the hood that tried to raise itself. It was a lovely sight and the Deva-s sang in joy and rained flowers. The serpent king was overpowered. He vomited blood. His body was broken. In his heart of hearts, he sought the protection of Nārāyaṇa. The serpent girls also glorified Kṛṣṇa and prayed for their husband's life.

Kṛṣṇa said: "Go hence O serpent, dwell in the sea. Men and cows shall use the water of the river. You left Ramaṇaka Dvīpa for fear of Garuḍa. But now as your heads bear the marks of my feet, Garuḍa shall not touch you." Kāliya left the Yamunā with his wives and the water of that river has been pure ever since.

The people of Bṛndāvana embraced Kṛṣṇa and shed tears of joy. They were also much fatigued so that they stopped that night on the river bank. At midnight, a fire broke out from a castor plantation and it surrounded the people on all sides. The Gopa-s and Gopī-s cried out: "O Kṛṣṇa, O Rāma, we are yours. Kṛṣṇa! Save us from this fire. We are not afraid of our lives, but it will pain us to part from Thy side."

Kṛṣṇa ate up the whole fire.

PRALAMBA

Sk. X. Ch. 18

It was summer. But Bṛndāvana was cool with its shade, its water-spouts and its river.

Rāma and Kṛṣṇa were tending the cattle with their companions. An Asura named Pralamba disguised himself as a Gopa-boy and mixed with the other boys. The All-knowing Kṛṣṇa found him but he feigned friendship, with the object of killing the Asura. Kṛṣṇa proposed two parties for play. The defeated party had to carry the members of the victorious party on their backs. Kṛṣṇa became the leader of one party and Ramā that of the other. The party of Kṛṣṇa were routed near the Bhāṇḍīraka forest. Kṛṣṇa carried S'rīdamana on his back, Bhadrasena carried Vṛṣabha and Pralamba carried Balarāma. Pralamba ran with Balarāma beyond the mark. Balarāma suspected something evil. Then composing himself, he hit a blow on the head of the Asura and Pralamba lay down dead.

THE FOREST CONFLAGRATION

Sk. X. Ch. 19

THE cattle strayed away from the Bhāṇḍīraka forest, when suddenly there was a fire. They ran bellowing into a forest of rushes. The Gopa-boys went in search of them and found them from a distance. Kṛṣṇa called them out and they responded to the call. At the time a general conflagration in the forest overtook the cows and the Gopa-boys and they helplessly turned to Kṛṣṇa. Kṛṣṇa asked the boys to close their eyes. They did so, but when they looked again they found themselves once more in the Bhāṇḍīraka forest. Seeing this Yoga power in S'rī Kṛṣṇa, they knew him to be a God. The older Gopa-s and Gopī-s, hearing all the wonderful deeds of Rāma and Kṛṣṇa, knew them to be Deva-s.

THE RAINY SEASON

Sk. X. Ch. 20

THE *rainy season* followed summer. There was joy and plenty. (For a graphic and highly poetical description of the rainy season please refer to the original. The details of the description are somewhat important from the esoteric standpoint and the Season itself is suggestive as to a new era in spiritual development.)

THE AUTUMN

Sk. X. Ch. 20

THE AUTUMN came and it was all *calm*, *clear* and *transparent*.

The clouds disappeared. The water became pure. The wind became gentle. With the advent of lotus-bearing Autumn, the waters regained their tranquillity, even as distracted Yogin-s the calm of their minds by fresh resort to Yoga. The Autumn removed the clouds from the skies, promiscuous living from the animals, mud from the soil and dirt from the water—even as Bhakti in Kṛṣṇa does away with the impurities attaching to the four Āsrama-s. The clouds gave up rainy moisture and looked beautifully white, even like Muni-s who give up all desires. The hills sometimes gave pure water from their sides and sometimes not, as wise men pour forth the nectar of their wisdom sometimes and not often. The animals that frequent shallow water did not know that the water was subsiding, as deluded men living in family circles do not realise the daily expiry of their lives. And they suffered like sensuous men from the rays of the Autumn sun. Day by day the soil gave up its muddiness as the wise give up their Mine-ness and the creepers got over their immaturity as the wise get over

their I-ness. The Sea became calm as a Muni no longer distracted by the performances of ordinary Vedic Karman-s. The farmers stored up water in the paddy fields by making strong embankments, even as Yogin-s store up Prāṇa by withdrawing it from the Indriya-s. The moon gave relief from the inflictions of sun-burning, even as wisdom relieves the misery caused by connection with the body, and as the sight of S'rī Kṛṣṇa removes all the sorrows of the Gopī-s. The clear skies gave a brilliant view of the stars, as the mind purified by Sattva makes manifest the conclusions of the Mīmāṁsā-Darsana. The full moon shone above with all the stars as S'rī Kṛṣṇa shone on earth with the circle of Yadu-s.

S'RĪ KṚṢṆA AND THE GOPĪ-S

Sk. X. Ch. 21

KṚṢṆA roamed in the fresh forest with the cattle and his companions. He played upon the flute and the Gopī-s forgot themselves in hearing his music. They saw before their mind's eye the dancing Kṛṣṇa filling the holes of the flute with nectar flowing from his lips,—the peacock feather on his head, Karṇikāra flower on his ears, his cloth yellow like gold and the Vaijayantī garland round his neck.

Some exclaimed: "What better could the eyes feed upon than the lovely faces of Rāma and Kṛṣṇa, with the flutes touching their lips and their smiling glances."

Some said: "How beautiful they look with garlands of mango twigs, peacock feather and blue lotus. In the assembly of Gopa-s, they look like heroes on the theatrical stage."

Others said: "What did that bamboo piece of a flute do that it should drink so hard the nectar flowing from Kṛṣṇa's lips, the special possession of the Gopī-s, that nothing should remain but the taste thereof. The water that nourished it is thrilling with joy and the plant of which it is a shoot is shedding joysome tears."

Some said: Look, O companions! how lovely does Bṛndāvana look from the touch of S'rī Kṛṣṇa's lotus feet!

Look there, the peacock madly dances to the tune of the flute and other animals stand dumb on the summit of the hills and witness the scene. There is no spot on the earth like Bṛndāvana."

Others said: "How blessed are these female deer that in the company of their husbands hear the music of the flute and make an offering of their loving looks!"

Other Gopī-s said: "So tempting is this form of Kṛṣṇa and so alluring is the music of his flute that even Deva girls become lost to themselves. Look, how the cows drink that music with ears erect. And even the calves stand with their mothers' milk in their mouths, eagerly listening to that sound. Those birds are no worse than Ṛṣi-s, for they sit high on trees whence they can have a full view of Kṛṣṇa and with eyes closed they silently hear the sweet music of the flute. Even the rivers shew the love-transformation of their hearts by their whirls and they stop their course to embrace the feet of Kṛṣṇa with their raised billows serving as hands and offering lotus flowers at those feet. The clouds give shadow and they shed dewy flowers on Kṛṣṇa. Most fortunate is Govardhana, for Kṛṣṇa drives cattle on its sides and it makes him offerings of edibles and drink."

The Gopī-s became full of Kṛṣṇa (Tanmaya).

HIDING OF CLOTHES

Sk. X. Ch. 22

In the first month of the Dewy Season (Āgrahāyaṇa), the girls of Bṛndāvana worshipped Kātyāyanī (a name of the Goddess Durgā, wife of S'iva). The observances lasted for a month. The girls prayed to Kātyāyanī that they might get Kṛṣṇa for their husband. They bathed early in the morning every day in the river Yāmunā. One day they left their clothes on the bank and went down into the river to bathe. Kṛṣṇa took away their clothes and ascended the Nīpa tree. He asked the girls to come up and take them. They did so and the clothes were returned. Kṛṣṇa then addressing the Gopī-s said :

"O virtuous girls, I know your resolve. It is to worship me. I also approve of it and you must succeed. The desires of those that are absorbed in me do not bear the fruits of Karman. For fried or burnt paddy does not germinate. Go back to Vraja. Your object in worshipping Kātyāyanī is gained. These nights (*i.e.*, on nights to come. *S'rīdhara*) you shall enjoy with me."

KṚṢṆA AND VEDIC YAJÑA

(Summer Again)

Sk. X. Ch. 23

Kṛṣṇa went over to a distant forest driving cattle with his companions. The summer sun was fierce and the trees gave shade. "Look, O Companions" said Kṛṣṇa, "how noble-minded these trees are. They live for others. Themselves they suffer from the winds, the rains, from the sun and frost but they protect us from these. They do not send away one disappointed. They offer their leaves, their flowers, their fruits, their shade, their roots, their bark, their fragrance, their juice, their ashes, their fuel, their buds, and what not. Of all living beings, such only justify their birth as do good to others by their lives, their wealth, their wisdom and their words. (This is introductory as an attack upon the selfish performances of Vaidika Brāhmaṇa-s. *S'rīdhara.*)

The boys became hungry and they complained to Rama and Kṛṣṇa.

Krsna said: The Brahmaṇa-s are performing Angirasa-Yajña. Take our names and ask them for food."

The boys did as they were told but the Brāhmaṇa-s heeded them not. Narrow were their desires which did not extend beyond Svarga. But for these, they went through elaborate Karman. Ignorant as they were, they

thought themselves to be wise. Yajña was all in all to them but they disregarded the Lord of Yajña-s, the direct manifestation of Parama-Puruṣa. They looked upon Kṛṣṇa as an ordinary man and as Brāhmaṇa-s they deemed themselves to be superior to Him. They said neither yea nor nay. So the boys returned unsuccessful to Kṛṣṇa and Rāma. Kṛṣṇa smiled and asked them to go to the wives of the Brāhmaṇa-s. This they did. The Brāhmaṇa-women had heard of Kṛṣṇa and they were eager to see him. Notwithstanding the protests of their husbands, brothers, sons and friends, they hastened to Kṛṣṇa with dishes full of eatables of all sorts. The ears had heard and the eyes now saw. And it did not take the Brāhmaṇa-women long to embrace Kṛṣṇa and forget their grievances.

Knowing that the women had given up all desires for the sake of seeing Ātman, Kṛṣṇa said smilingly: "Welcome O ye noble-minded ones, take your seats. What can we do for you? It is meet that you have come to see us. I am Ātman and therefore the most beloved. Those that care for their Ātman or self bear unconditional and unremitting Bhakti towards me. The Prāṇa-s, Buddhi, Manas, the relatives, the body, wife, children and riches all become dear for the sake of self or Ātman. What can be therefore dearer than Ātman? Now that you have seen me, go back to your husbands. They have to perform the sacrifices with your help."

The Brāhmaṇa-women replied: "Lord, thou dost not deserve to speak so cruelly to us. Make good thy words ("My Bhakta does not meet with destruction" or "He does not again return" *S'rīdhara.*) We have taken the shelter of thy feet, throwing over-board all friends, that we may bear on our heads the Tulasī thrown from Thy

feet. Our husbands, parents, sons, brothers, and friends will not take us back. Who else can ? Grant us, O conqueror of all enemies, that we may have no other resort but Thee. (We may not have such resorts as Svarga etc. for which our husbands are striving. We want to serve Thee. *S'rīdhara.*)

S'ri Kṛṣṇa replied : " Your husbands will not bear any grudge against you. By my command all people, even the Deva-s (in whose honour the sacrifices are made) shall approve of your conduct. Direct contact is not necessary for love. Think of me with all your heart and you shall speedily obtain me."

The Brāhmaṇa-women returned to their husbands and they were received well. The Brāhmaṇa-s repented. But for fear of Kaṁsa, they could not go to Bṛndāvana. They worshipped Kṛṣṇa at home.

INDRA AND THE RAISING OF GOVARDHANA. THE INSTALLATION

(The Rain Season Again)

Sk. X. Ch. 24—27

There were great preparations for Yajña in honor of Indra. "What is this all about, father"? asked Kṛṣṇa of Nanda. "What is the outcome of this sacrifice? In whose honour is it to be performed and how?"

Nanda replied: "Child, Indra is the God of Clouds. He will give us rains. The rains give life to all beings. Therefore people worship Indra by these sacrificial offerings. The enjoyment of that only which remains after sacrifice conduces to Dharma, Artha and Kāma."

Kṛṣṇa replied: "The birth and death of men are shaped by their own Karman. Happiness, misery, fear, well-being, these are all the effects of Karman. If there be any god who dispenses the fruits of Karman he must also follow that Karman and not act independently of it. When people are governed by their own Karman, where does Indra come in? He cannot undo what follows from Svabhāva (Svabhāva is Kārmic tendency). Karman is the Lord and Karman is to be worshipped. It is Rajas that works the clouds. What can Indra

do? We do not live in towns or villages but we live in the forest. Therefore let us make Yajña offerings to our cows, our Brāhmaṇa-s and our hills. The preparations that you have already made will serve the purpose." Nanda and other Gopa-s approved of what Kṛṣṇa said. They made offerings to the cows, the Brāhmaṇa-s and the Hill. They went round the Hill to show respect. Kṛṣṇa said "I am the Hill" and assumed some form which created faith in the Gopa-s. He then partook of the offerings to the Hill.

Indra became highly incensed. He sent forth his clouds and winds and there were rains and thunderstorms and hail-stones at Bṛndāvana.

Kṛṣṇa easily lifted up the Govardhana hill with one hand and the people of Bṛndāvana with their cows took shelter in the cave underneath

For seven days it rained incessantly and for seven days Kṛṣṇa held the hill aloft without moving an inch.

Baffled and surprised, Indra withdrew his clouds and winds. The people of Bṛndāvana went to their own places and Kṛṣṇa replaced the hill.

The Gopa-s struck with wonder, approached Nanda. They related all the previous deeds of Kṛṣṇa and then referring to the last incident said: "Look, here is this boy only *seven years* old and there he is holding aloft this big hill. We wonder whether your son may not be the Ātman of all beings." Nanda related to them what he had heard from Garga and they all ceased to wonder. Indra and Surabhi came down from the heavens. Indra fell at the feet of Kṛṣṇa and glorified Him.

Kṛṣṇa said to him: "To favour you, Indra, I caused a break in your Yajña, that, maddened as you were by

your position and powers, you might not forget me. It is only when one is blinded by powers, that one does not see me sceptre in hand. I take away the powers of him whom I want to favour. Therefore go now, Indra. You are to keep to your own station and do your duties as enjoined by me void of all pride." Surabhi, the divine mother of cows, thanked Kṛṣṇa for the services done to her children.

She said: "O Kṛṣṇa O thou great Yogin whose from is this Universe and who art the root of this Universe, we have found our Lord in Thee. Thou art our Supreme Deva. O Lord of the Universe, thou shalt be our Indra, for the good of cows, Brāhmaṇa-s and Deva-s, and of all that are good. By the command of Brahmā, we shall instal thee as our Indra."

So saying, Surabhi poured her milk over Kṛṣṇa's head and Indra and other Deva-s, by the command of the Deva mothers, bathed Him with the waters of the Akāśa-Gaṅgā. They all called him GOVINDA." [He who attains (*Vinda*) as Indra the *Cows* or *Svarga* (Go) Śrīdhara.] The Ṛṣi-s, Gandharva-s, Vidyādhara-s, Siddha-s and Cāraṇa-s all joined in the Inauguration ceremony. The Deva girls danced and sang. The three Loka-s became full of joy. The cows wetted the earth with their milk. The rivers bore streams of milk and other drinks. The trees poured honey. The cereals bore grains without culture. The hills brought forth their precious stones. Even the wild animals become mild.

KṚṢṆA AND VARUṆA

(KṚṢṆA AND THE GOPA-S)

Sk. X. Ch. 28

AFTER observing the fast of the 11th Day of the Moon, Nanda went to bathe in the river Yamunā, on the twelfth day of the Moon. It was still dark. So the Asura-s had possession of the hour. An Asura servant of Varuṇa carried Nanda to his master. The Gopa-s called out to Rāma and Kṛṣṇa. Kṛṣṇa entered the water and went to Varuṇa. The Lokapāla worshipped him and gave back Nanda, excusing himself for the ignorance of his servant. Nanda on returning apprised the Gopa-s of what he had seen. Could Kṛṣṇa be any other than Īsvara? The Gopa-s wished ardently that He might take them over to His supreme abode. The all-knowing Kṛṣṇa knew this. He took the Gopa-s to that portion of the Yamunā called Bramha-hrada. Plunged in the waters, they saw Vaikuṇtha, the supreme abode of Kṛṣṇa, far away from the limits of Prakṛti.

THE FIVE CHAPTERS ON RĀSA

(Autumn Again)

Sk. X. Ch. 29—33

S'uka said :

"Seeing those autumnal nights, gay with Mallikā flowers, Bhagavān wished to enjoy Himself by resort to Yogamāyā.

(It looks odd that there should be a show of conquering the God of love by enjoyment of others' wives. But it is really not so. For you have "By resort to Yoga-Māyā." "Enjoyed though self enjoyer," "The Subduer of the God of Love Himself," "With enjoyment all self contained," and such like passages, which show absolute self-dependence. Therefore this show of Rāsa play is only meant to recite the conquest of Kāma-Deva. This is the real truth. Moreover through this love topic, the five chapters on Rāsa are calculated to bring about a complete disinclination to worldly matters. *S'rīdhara.*)

("Those nights." *Go back to Vraja. These nights we shall spend together*—the nights promised by these words. *S'rīdhara.*)

At that time the moon had appeared on the horizon. As the lover reunited after long separation besmears the face of his beloved with .orange coloured saffron, so he

besmeared the face of the east with the most delightful orange rays which brushed away the sorrows of men (*carṣaṇī*). Kṛṣṇa looked at the Moon, the lover of the Kumuda flower, with unbroken disc, glowing like the face of Lakṣmī, orange-red like fresh saffron, and he looked at the forest illumined with the tender rays of the Moon and he indulged in song so sweet that it ravished the hearts of good-looking women.

Listening to that passion-exciting song, the women of Vraja, with minds absorbed in Kṛṣṇa rushed forth to where their lover was without taking notice of each other, their ear-rings moving violently about.

Some left their houses while milking the cow. Some did not wait to see the boiling of the milk. Some did not take down boiled wheat from the oven. Some had been giving food to others and some had been giving milk to their own children. Some had been serving their husbands and some had been taking their own food. But they all left their work half-finished. They gave up their household duties and, with clothes and ornaments all in disorder, they hurriedly went to Kṛṣṇa. (Hearing the voice indicative of S'rī Kṛṣṇa, the Gopī-s became strongly inclined to him, and they showed by their acts that then and there they had complete disinclination for works that had the Trivarga-s, Dharma, Artha and Kāma for their object. They left their half finished work and went over to Kṛṣṇa straight. *S'rīdhara.*)

Their husbands could not keep them back nor their fathers, brothers and friends. Their hearts had been completely charmed by Govinda. They did not turn back. (Obstacles cannot overcome those whose hearts are attracted by Kṛṣṇa. *S'rīdhara.*)

Some Gopī-s that had been inside their houses could not make their way out. Their thoughts had been already devoted to Kṛṣṇa, and now with closed eyes, they held Him fast in their minds.

With sins all removed by the acute pain of unbearable separation from the dearest one, the Kārmic effects of good works taken away by the absolute pleąsure caused by the embraces of Kṛṣṇa in meditation, with their bonds completely severed at that very moment, those Gopī-s gave up their bodies composed of the Guṇa-s, even though they united with Kṛṣṇa as their paramour. (How could they give up their bodies composed of Guṇa-s while they did not know Kṛṣṇa as Paramātman, but knew him only as their paramour, a relation caused by the Guṇa-s? "Even though they etc." A thing is not dependent for its properties upon what another thinks of it. Drink nectar without knowing it is so. The effects are there. There is another difficulty. The Gopī-s had their Prārabdha-Karman, or Karman that brought about the present birth and its surroundings, and Prārabdha is exhausted only after being worked out. So with the bonds of Prārabdha, how could they give up their bodies? "With their bonds completely severed at that very time." But Prārabdha cannot be exhausted without suffering and enjoyment. Where were the suffering and enjoyment in this case? "With sins all removed etc." The greatest suffering caused by separation removed all demerits and the greatest enjoyment caused by the embraces of Kṛṣṇa removed the bonds of merits. Therefore when Paramātman was attained by intense meditation, the suffering and enjoyment of the time completely eradicated Karman and the

Gopī-s gave up their bodies composed of the Guṇa-s. *S'rīdhara.*)

Asked King Parīkṣit:

"O Muni, they knew Kṛṣṇa as only one enjoyable and not as Brahman. The Guṇa-s were mixed up in their understanding of Kṛṣṇa. How could there then be a cessation of the flow of the Guṇa-s?"

(Husbands, sons and others, even they themselves were Brahman in essence. But a devotion to them could not cause Mokṣa as they were not known as Brahman. How could union with Kṛṣṇa cause Mokṣa, when he was not known as Brahman? Therefore this doubt. *S'rīdhara.*)

S'uka replied:

"O King, I have said before how S'isupāla attained Siddhi even by bearing enmity to Hṛṣīkesa (controller of the senses, Kṛṣṇa.) What of those to whom Kṛṣṇa is dear? (The purport is that Brahman-hood is eclipsed in the Jīva. But Kṛṣṇa is controller of the senses. Brahman-hood is manifest in him. He does not require to be known. *S'rīdhara*). Bhagavān manifests himself for the Mokṣa of men though in reality, He is without end, without measure, void of all Guṇa-s and their controller. (Kṛṣṇa being a manifestation of Bhagavān, there is no comparison between Him and other embodied men *S'rīdhara.*)

Bear any feeling *constantly* towards Hari, whether it be a feeling of love, anger, fear, affection, kinship or devotion and you become full of Him. Do not wonder at this. For Kṛṣṇa is the Lord of all Lords of Yoga. All (even the lowest life-forms) attain Mukti from him. When the women of Vraja drew near, Kṛṣṇa addressed them thus:

"Welcome, ye great ones! What good can I do for you? Is it all safe in Vraja? Tell me the object of your coming here. The night is fearful and dangerous animals are treading round. Go back to Vraja. This is not a place for women. You have got your mothers, fathers, sons, brothers, and husbands. They are seeking you. Do not cause pain to your friends. What more, you have now seen this forest adorned with flowers and illumined by the tender rays of the full moon, where the trees and their tender branches, gently moved by the breeze from the Yamunā, stand in all their beauty. Now go back, O virtuous girls, quickly to your homes and look after your husbands. The calves and your children are crying. Go and let them have their drink. Or if you have come here, forced by your love for me, it is only meet and proper, for all people have their love for me. Devotion to husband is the one great religion for women. They are to seek the well-being of their friends and to bring up their children. The husband may be wicked, old, diseased or poor. But those who wish for higher Loka-s should not give up their husbands. The connection with one not the husband is disreputable and unbecoming. You may bear love to me in other ways than by this approach. Therefore go back to your homes."

The Gopī-s were struck dumb for a time. They became overcome with sorrow. They had given up every thing for the sake of Kṛṣṇa and they could ill bear to hear these unkind words. At last they broke forth: "O Lord, it is not for Thee to utter these unkind words. We have given up all objects and sought Thy feet. O, Thou difficult to be reached, do not forsake us but please

think of us, even as the First Puruṣa thinks of those that seek Mokṣa. Thou speakest, O lord, of our duties to husbands, sons, and friends as if thou wert a religious teacher, but thou art thyself the goal of those religious injunctions. So let us rest in thee. Thou art the greatest friend of all beings. for thou art verily their own self. What do they care for husbands or sons, sources of misery as they are, who are attached to thee, the constant source of happiness?

Therefore do thou show favour to us and permit us to serve Thee." Moved by their piteous appeal, Kṛṣṇa gave his company to the Gopī-s. Proud of that company, the Gopī-s deemed themselves superior to all other women on the earth. To put down this loss of mental balance, caused by good fortune and this pride, Kṛṣṇa suddenly disappeared from amongst them. The Gopī-s became disconsolate. Their hearts had been too much taken up by the gestures and movements of Kṛṣṇa. So they imitated his deeds and even called themselves Kṛṣṇa. They all sang loudly together and madly searched for Kṛṣṇa from forest to forest. They asked the trees if they had seen their lover. They enquired of the creepers, the earth and the deer. Fatigued at last, they again took to reproducing the deeds of Kṛṣṇa. Some played the part of Pūtanā or some other Asura, some played the part of Kṛṣṇa in connection with some of his manifold deeds. They again made enquiries from the plants. They then found the footsteps of Kṛṣṇa marked by the divine symbols (flag, the lotus, the thunder-bolt and the goad). Tracing those steps a little further, they found they were mixed up with the footprints of a girl. The Gopi-s exclaimed:

"Surely this girl had made *Ārādhanā* (devout prayer for the Lord). Govinda left us that he might take her to a secret retreat. Sacred art the dust particles of Govinda's feet; even Brahmā, S'iva and Lakṣmī put them on their heads for the extinction of sins. Look here we no longer see the foot-marks of that girl. It seems Kṛṣṇa carried her here on his back and his footprints are therefore deeply marked. Here He placed her down to pluck flowers and touched the earth with his toes only, for the steps are not fully marked. Surely he placed the girl on his lap here and adorned her hair with flowers." And what of that girl? She deemed herself very fortunate that Kṛṣṇa should show particular attention to her. With this sense of superiority she spoke to Kṛṣṇa. "I cannot walk. Take me to where I like on thy back." Kṛṣṇa said, "Get up on my back." But when she would do so, Kṛṣṇa had already disappeared. The girl was loudly lamenting, when the other Gopī-s joined her. They heard her story and became very much surprised. (It is necessary to draw the special attention of the readers to the girl, who had made *Ārādhanā* of Hari. She is the Rādhikā of Nārada-Pāñcarātra and of later-day Vaiṣṇavism. Rādhikā means literally one who makes Rādhanā or Arādhanā. But I shall not touch upon her in a study of the Bhāgavata-Purāṇa. The study of this Purāṇa is incomplete without a study of Caitanya's teachings. And if I succeed in taking up those teachings, I shall consider the lofty ideal of Rādhikā).

The Gopī-s all returned to the forest and searched for Kṛṣṇa as long as there was moonlight. They gave up their search when it was dark. With thoughts all directed to Kṛṣṇa, with conversations all about Him, with

gestures and movements all after Him, with songs all about His deeds, the Gopī-s, aḷl full of Kṛṣṇa, did not think of their homes. They went to the banks of the Yamunā, and all sang in a chorus about Kṛṣṇa, ardently praying for his return.[1]

"Thou art not surely the son of Yaśodā. Thou art the inmost seer of all things. Implored by Brahmā thou hast appeared, O friend, in the line of the S'āttvata-s, for the protection of the Universe." While the Gopī-s were thus bewailing in melodious tunes, Kṛṣṇa appeared with a smiling face. They formed a circle round Him and were so pleased to see Him that they reached the very limit of their joy. The Gopī-s spread out their outer garments as a seat for S'rī-Kṛṣṇa, on the river bank. When Kṛṣṇa sat down, they addressed him thus:

"Some seek those only that seek them; some do the contrary, (*i.e.* seek those even who do not seek them), others seek neither those that seek them nor those that do not seek them. Please tell us, what is all this."

Said S'rī-Kṛṣṇa:—"Those that seek each other are guided in their efforts by selfishness. There is neither friendship nor virtue in that mutuality. It is all for a selfish end. (Even the beasts seek mutual good. And do not the Utilitarians and the evolutionists do so? *S'rīdhara*). Those that seek the unseeking are either kind-hearted men or they are guided by affection like the parents. It is pure virtue in the former case and friendship in the latter.

[1] I shall not touch with my profane hand the songs of the Gopī-s. There are far too sacred for any rendering into English and they baffle any attempt to do so. Sweet as nectar, the melody of those songs is inseparable from their very essence, and he would be murdering Bhāgavata who would attempt to translate those songs. For the continuity of our study it is only necessary to translate the fourth śloka.

Those that do not seek the people that seek them and far less those that do not seek them fall under one of the following four classes :

(1) Those that seek pleasure in self and not in the outside world, (2) those that are satiated, (3) the ungrateful and (4) the treacherous. But I do not belong to any of these classes. I do not seek those that seek me in order to make them seek me continually and constantly. For when a poor man gains wealth and then loses it, he becomes so full of that loss that no other thought can enter his mind (*i.e.* to help the continuity and constancy of the devotional feeling, I do not show open favour to a devotee. This is an act of supreme kindness and friendship). You have given up for my sake all worldly concerns, the Veda-s and even your own relations. I seek you from behind, being out of sight. Therefore you ought rightly to be angry with me. Even with the life of a God, I cannot make any return for your devotion to me, for you have burst asunder the ever fresh chains of home life, in order to seek me. So let your own goodness be the only recompense for your devotion."

The Rāsa

Govinda commenced Rāsa with his devoted band. (Rāsa is a kind of dance in which many dancing girls take part.) The Gopī-s formed a circle, and Kṛṣṇa, the Lord of Yoga, was between every two of them and he pressed them all unto his shoulders, and each of them thought that Kṛṣṇa was near to her. (How could one Kṛṣṇa stand between every two of them and how could

each Gopī think that he was near to her only, when he was near to them all? Therefore he is "the Lord of Yoga" *i.e.* of unimaginable powers. *S'rīdhara.*) The sky became filled with hundreds of chariots of Deva-s and Deva girls, eager to witness the scene. Drums beat and flowers rained. The Gandharva kings with their wives sang the pure glory of Kṛṣṇa. Loud was the clash of the Gopī-s' ornaments. They danced and sang in great excitment. The moon lingered on with amazed look and the night became prolonged. So the dance continued till at last the Gopī-s became fatigued. Kṛṣṇa, wiped off their sweat and went with them to bathe in the Yamunā. After the bath they most reluctantly took leave of Kṛṣṇa.

In these enjoyments Kṛṣṇa was self-contained.

Asked King Parikshit:

"The Incarnation of Īsvara is for the spread of Dharma and the putting down of Adharma. What is this enjoyment of others' wives, contrary to all injunctions and hateful in itself, by one who is at once the originator and preserver of all Dharma?"

S'uka said: Even the great are seen to violate what we call Dharma and the gods become over-bold. But this does not bespeak any evil of them, as they have got superior force, even as fire eats everything but is ever pure. But he who is not capable (*i.e.* who is a slave to his body and its attributes) is not to perform such acts even in mind. If he does such acts through ignorance, he is sure to be ruined. It is only S'iva that could drink the poison that appeared from the ocean of milk. The words of the Lord (Īsvara) are true. Their deeds are only sometimes true, *i.e.* their exceptional life, which is governed by extraordinary consideration and unusual

conditions, is not meant always as an example for ordinary beings. But what they say is always for the good of the universe and is to be followed as a teaching. What is given as their life is also sometimes allegorical and has to be understood in another sense). The wise man therefore follows such of their deeds as are consistent with the other words of the great ones. They have nothing to gain or lose by good or bad deeds. For they have no Egoism in them. What is good and what is bad to him who is the Lord of all beings? By devotion to His feet and by power of Yoga, even Muni-s are freed from the bonds of good and evil. The Lord did only assume a body at will. Whence could there be any bondage in His case? (And was there really an enjoyment of others' wives? No, for He dwells in all beings, even the Gopi-s and their husbands. He is the manifestor of all the senses. The assumption of the body is only a playful fancy. It is for the good of all beings that He became a man. His indulgences are such as are likely to make one devoted to Him, when one hears of them. Even the minds of those that are very much turned away from Īs'vara are attracted towards Īs'vara, by means of Sṛṅgāra-Rasa or love topics. Hence is the love matter of S'rī Kṛṣṇa. This is the purport. *S'rīdhara*) The people of Vraja, deluded by the Māyā of Kṛṣṇa, thought that their wives were by their side. They bore no ill-feeling towards Kṛṣṇa. (It follows that those who perform such acts without such powers are sinners. *S'rīdhara*.)

When it was Brāhma-Muhūrta, (the part of the night immediately preceding the dawn), the Gopī-s, with the permission of S'rī-Kṛṣṇa, reluctantly left Him and went home.

He who hears or recites this play of Viṣṇu with the women of Vraja acquires supreme devotion to Bhagavān and shakes off in no time that disease of the heart called Kāma or passion for women.

SUDARS'ANA

Sk. X. Ch. 34

(THE Rāsa is a teaching about conquering Kāma by treating of indulgence in Kāma itself. Similarly this chapter treats of the conquest of Vidyādhara. *S'rīdhara.*)

On the occasion of a sacred festival the Gopa-s went to the banks of the Sarasvatī. (Students will mark the significance of the Sarasvatī, which corresponds to Suṣumnā in the human system at this stage of spiritual development). They adored Pas'upati (S'iva) and Ambikā (Durgā). They passed the night on the river bank. A huge serpent swallowed Nanda. The Gopa-s burnt the animal but it would not let go its hold; Kṛṣṇa then touched it with his feet and out came a Vidyādhara from the serpent body. This Vidyādhara, by name Sudars'ana, had been cursed by Ṛṣi Āṅgiras for having slighted him and became a serpent.

S'AṄKHA-CŪḌA

Sk. X. Ch. 34

ONE day Rāma and Kṛṣṇa came to the forest to enjoy the company of the Gopī-s. It was the first part of the night. They played upon the flute and the Gopī-s listened to the music with rapt attention. At this time S'aṅkhacūḍa, the well-known attendant of Kubera, drove the Gopī-s away northward. The girls wept and called out to Kṛṣṇa and Rāma for help. They ran after the Yakṣa who in terror left the Gopī-s and fled away. Rāma remained in charge of the Gopa girls. Kṛṣṇa overtook S'aṅkhacūḍa and severed his head with its jewel and presented the crest jewel to Balarāma.

THE SEPARATION SONG OF THE GOPĪ-S

Sk. X. Ch. 35

AT night the Gopī-s enjoyed the company of Kṛṣṇa. But the day was their time of separation and, when Kṛṣṇa went to the forest, they passed the time any how in singing about him. For the separation song, please refer to the original.

ARIṢṬA

Sk. X. Ch. 36

ARIṢṬA, an Asura in the form of a bull, attacked the quarters of the cows. The cows fled away and the Gopa-s cried out "Kṛṣṇa, O Kṛṣṇa save us," Kṛṣṇa killed the Asura.

NĀRADA AND KAṀSA

Sk. X. Ch. 36

NĀRADA told Kaṁsa: "The female child was the daughter of Yasodā; Kṛṣṇa and Rāma are sons of Devakī. Vasudeva kept them with his friend Nanda out of fear. Those two brothers have killed your spies." In rage the king of Bhoja took his sword to kill Vasudeva. Nārada prevented him. But the King, put Vasudeva and his wife in iron fetters. He then ordered Kesin to kill Rāma and Kṛṣṇa. He called his ministers together in council. Addressing Cāṇūra and Muṣṭika he said: "Rāma and Krsna will kill us. So Nārada told me." Those two Āsura-s came ready for Vraja. But Kaṁsa said: "No, you need not go. I shall send for the two brothers and kill them in a wrestling match. So prepare the playground. Place the elephant Kuvalayāpīḍa at the entrance

and let him kill my enemies. On the fourteenth day of the Moon, let us commence Dhanur-Yajña, and let animals be killed in honour of S'iva."

Kaṁsa then sent for Akrūra, one of the chiefs of the Yadu clan. "Akrūra," said he, "Thou art my friend and so please do the work of a friend. Please go to Vraja. Take this chariot and bring the two sons of Vasudeva. Tell them, they are to see the Dhanur-Yajña and have a sight of the town. Let Nanda and other Gopa-s come with presents. The elephant shall kill the two boys. Or if perchance they escape, the wrestlers shall do away with them. I will then make easy work of Vasudeva, my old father Ugrasena, his brother Devaka, the Vṛṣṇis, the Bhoja-s and the Dāsārha-s. Then, O friend, the earth will be left without a thorn. Jarāsaṁdha is my guide. Dvivida is my friend, Saṁvara, Naraka, and Bāṇa have made alliance with me. With the help of these, I shall kill all kings that are on the side of the Deva-s. Know this to be my plan." Akrūra said: "The design is all right. But it may or may not succeed. Even lofty desires are frustrated by unforeseen obstacles. Still man entertains them, to meet with either joy or sorrow. But I will do thy behests."

The Council broke up.

KES'IN

Sk. X. Ch. 37

In the meantime, Kesin under the orders of Kaṁsa. entered Vraja, in the form of a fiery steed. Kṛṣṇa held him aloft by the feet and threw him away. The Asura regained consciousness and again ran after Kṛṣṇa. He thrust his hand inside the mouth of the Asura and killed him at once. The Deva-s rained flowers over him and prayed. Ṛṣi Nārada also appeared and adored him, making reference to his future deeds.

VYOMAN

Sk. X. Ch. 37

The Gopa-s were grazing cattle on the flat summit of a hill. Some played the part of thieves, some that of cattle keepers and some the part of sheep. The Asura Voyman, (the word meaning Ākāśa), son of Maya, assumed the form of a Gopa, and playing the part of a thief carried away many Gopa-s, who became sheep and he confined them in a hill cave which was closed by stones. In the playground only four or five Gopa-s remained. Kṛṣṇa found out the mischief, attacked the Asura and killed him.

AKRŪRA

AKRŪRA was mightily pleased that he would see the lotus-feet of Rāma and Kṛṣṇa: His devotion to Kṛṣṇa knew no bounds and he knew full well that, whatever his mission might be, the Lord would find out his inward devotion. At sunset he reached Gokula and, on seeing Rāma and Kṛṣṇa, fell down at their feet. They duly honoured him. Nanda also showed every respect to Akrūra. At night Arkūra made a clean breast of everything to Rāma and Kṛṣṇa, telling how Kaṁsa oppressed the Yadu-s, how Nārada informed him of their presence in Vraja and who they were, how he planned their death, and the mission on which he sent him. Rāma and Kṛṣṇa only laughed. The next morning they informed Nanda about the command of the king. Nanda asked the Gopa-s to prepare themselves with presents.

And the Gopa girls? Who could measure the depth of their sorrow? Their plaintive strains were most heart-rending. They wept. They followed the chariot carrying Rāma and Kṛṣṇa. Kṛṣṇa to console them sent word that he would come back. At last the chariot became invisible and the Gopī-s went back to their homes.

On reaching the banks of the Yamunā the brothers took their bath in the river and refreshed themselves with its water. They took their seat again in the chariot. Akrūra asked their permission and went to bathe.

He plunged himself in the waters and duly performed the ablution ceremonies. He made a *japa* (repeated recital) of Veda-Mantra-s. But lo! he found before him Rāma and Kṛṣṇa. They were in the chariot. How could they appear then? He rose and saw the boys were really seated in the chariot. He plunged himself once more and saw in the waters the serpent king Ananta, with a thousand heads and a thousand crowns, dressed in blue clothes, white in body, adored by Siddha-s, Cāraṇa-s, Gandharva-s, and Asura-s. Embraced by him was the dark Puruṣa, dressed in yellow clothes, with four hands, adored by the Ṛṣi-s.

Akrūra made salutations and adored the Puruṣa with folded hands.

Kṛṣṇa then withdrew his form, as a play is withdrawn from the stage. Akrūra got up and took his seat in the chariot.

Kṛṣṇa said: "Akrūra, you look as if you have seen something unusual." Akrūra replied: "What is there in the universe that is not in thee? When I have seen thee, I have seen everything." They drove on again and last reached Mathurā.

MATHURĀ

Sk. X. Ch. 41—42

AKRŪRA asked Kṛṣṇa and all the Gopa-s to come to his house. But Kṛṣṇa would first kill Kaṁsa before doing him this favour. So Akrūra sorrowfully left him and informed Kaṁsa about performance of his mission.

Kṛṣṇa with Balarāma and the Gopa-s went out to see the town. The house-tops became crowded with women who wanted to have a look at Kṛṣṇa, whose fame had already preceded him. A washerman passed that way. Kṛṣṇa begged him to give him some choice clothes. But he was the washerman of Kaṁsa and he arrogantly refused to give any of the King's clothes. Kṛṣṇa in anger cut off his head. The attendants left the clothes and fled away. Rāma and Kṛṣṇa took as many as they liked and gave the rest to the Gopa-s.

A weaver came forward of his own accord and gladly dressed the brothers with choice clothes. Kṛṣṇa rewarded him with great powers and provided for him Sārūpya (a kind of Mukti) after death.

Then the brothers went to the house of a garland-maker named Sudāman. Sudāman fell down at their feet and adorned them and the Gopa-s with the best garlands. The garland-maker prayed for constant devotion, for friendship with the devotees and for love of all beings.

Kṛṣṇa gave him these boons as well as many other blessings.

A young girl went that way with fragrant paste in her hand. Though young and beautiful, she was hunchbacked.

Kṛṣṇa said with a smile: "Fine girl that thou art, tell me truly what this scented thing is for. Anoint us with this, and good shall be your lot." The girl said: "My name is Trivakrā (with three bends). I am a servant of Kaṁsa. He likes my paste very much. Who but you can deserve to have it?" The girl then anointed the brothers, with zeal and love. Then Kṛṣṇa pressed her feet with the tips of his own feet and held her chin up with two fingers and with a little effort made her erect. The hunch on her back was gone and she became a beauty. She invited Kṛṣṇa to her house. Kṛṣṇa knew her object and said "Let me first do my work and then I shall visit your house." He then passed through the traders' quarters. They made various presents. Kṛṣṇa then enquired where the Yajña-Dhanus (the bow to be used in the performance of the Yajña) was. Though warned by the citizens, he entered the place and easily broke the bow asunder. There was great noise. The warders ran to kill him. He killed the guardsmen with the two parts of the bow.

It was then sun-set. The boys returned with the Gopa-s to their quarters.

Kaṁsa heard of the valour of the boys and passed the night in evil dreams. When the day broke, he made preparations for the wrestling match.

THE WRESTLING

Sk. X. Ch. 43—44

Kaṁsa took seat on a raised platform with his ministers. There was beating of drums. The athletes appeared on the scene, headed by Cāṇūra, Muṣṭika, Kūṭa, S'ala and Tosala. Nanda and other Gopa-s made their presents and were shown over to another platform.

Hearing the noise, Rāma and Kṛṣṇa also came to see the match. At the entrance they were obstructed by the elephant Kuvalayāpīḍa. Kṛṣṇa asked the driver to remove the elephant, but he only set it upon him. There was a fight and Kṛṣṇa at last succeeded in felling the elephant to the ground. He then plucked out its teeth and with their help he killed both the animal and its driver. Blood-stained, the two brothers entered the wrestling ground with the ivory teeth in their hands. All were struck by their appearance. The account of the elephant's death struck terror into Kaṁsa's heart. He began to tremble. The people of Madhurā were attracted by the divine form of the brothers and they began to talk about their deeds. Cāṇūra addressing the brothers said: "You are known as good wrestlers. The King has therefore invited you to this match. Come and do the pleasure of the King, for the King is the embodiment of all Deva-s."

Kṛṣṇa said: "We dwell in the forest. But still we are subjects of the King of Bhoja. That we are ordered to please the King is a great favour to us. But we are boys. We shall play with those of equal might. There will then be a fair match and there will be no injustice attaching to those present here."

Cānūra replied:

"You are neither a boy nor a youth below fifteen, Kṛṣṇa. Nor is Balarāma so. You killed that elephant with the might of a thousand elephants as it were in sport. It is meet therefore you shall fight with the powerful. There is no injustice in this. You measure your strength with me and let Balarāma do so with Muṣṭika."

So it was. The fight was a drawn one. At last the brothers killed their rivals, Kūṭa then confronted Balarāma, who killed him with his fist. S'ala and Tosala also fell dead before Kṛṣṇa. The other wrestlers fled for their lives. Rāma and Kṛṣṇa then called their Gopa companions and began to dance together on the wrestling ground. "Well done," "Well done," cried all, except Kaṁsa.

THE DEATH OF KAṀSA

St. X, Ch. 44

Kaṁsa stopped the music. He exclaimed "Let these two unruly sons of Vasudeva be driven out from the town. Take away the wealth of the Gopa-s. Confine this wicked Nanda. Kill that vile Vasudeva. My father Ugrasena is partial to my enemies. Kill him with all his attendants." While Kaṁsa was thus bragging, Kṛṣṇa got angry and with one jump, he got upon the platform. Kaṁsa stood up with his sword and shield. Kṛṣṇa held him by his hair and threw him down from the platform. He then jumped over Kaṁsa and the latter's life departed. He then dragged out the dead body of Kaṁsa in the presence of all. Kaṁsa through fear and anxiety had always thought of Kṛṣṇa and now being killed by his hands, he attained the Rūpa of Kṛṣṇa. The eight brothers of Kaṁsa attacked Kṛṣṇa but they were put to death by Balarāma. There was great rejoicing amongst the Deva-s.

The wives of Kaṁsa loudly lamented the death of their husband. Bhagavān consoled them. He then liberated his father and mother and touched their feet in salutation. He then took leave of Nanda and the Gopa-s, promising a speedy return to them.

THE UPANAYANA CEREMONY AND BRAHMACARYA

Sk. X. Ch. 45

KṚṢṆA placed Ugrasena on the throne. The Yadu-s, Vṛṣṇi-s, Andhaka-s, Madhu-s, Dāśārha-s and Kukkura-s, who had left Madhurā for fear of Kaṁsa, now returned to that town. Vasudeva called the Purohita (family Guru) Garga and performed the Upanayana ceremony (investiture of the sacred thread) of his sons. They then became twice-born. (Dvija. Brāhmaṇa-s, Kṣattriya-s and Vaiśya-s are the twice-born classes. Kṛṣṇa was a Kṣattriya by birth). After Upanayana, one has to practise Brahmacarya *i.e.*, he has to reside at the house of his Guru, learn the Veda-s from him and practise asceticism at the same time. According to practice, Rāma and Kṛṣṇa went to reside at the house of Ṛṣi Sāṁdīpani residing at Avantī a native of Kāśī. The brothers learned the Veda-s, the Vedāṅga-s and all the branches of learning in sixty four days. Then they requested their Guru to name his Dakṣṇā. (When a disciple leaves his Guru after the completion of study, he has to give some Dakṣiṇā or present according to his power to the Guru). Sāṁdīpani in consultation with his wife asked for the restoration to

life of his son, who had been drowned in the sea at Prabhāsa Kṣetra. "All right," said the brothers. They took their chariot and went to the sea-side. The sea brought presents. But Kṛṣṇa asked for the restoration of his Guru's son. The sea replied: "I did not carry him off, but one Asura named Pañcajana, who lives in my waters in the form of a conch." Kṛṣṇa entered the waters and killed Pañcajana. But he did not find the boy within the Asura's body. He took the conch and came back. He then went with Balarāma to the seat of Yama called Saṁyamanī and blew the conch. Yama adored the brothers and wanted to know their behests.

Bhagavān said: "My Guru's son has certainly been brought here by his own Karman. But hear my command and bring him to me." "So be it" said Yama, and brought back the Guru's son. The brothers took him to their father and said: "What more do you want, O Guru?"

The Guru said: "I have nothing more to ask. Now you may go home."

UDDHAVA AND VRAJA

Sk. X. Ch. 46

UDDHAVA was the chief counsellor of the Vṛṣṇi-s, the dear friend of Kṛṣṇa and the direct disciple of Bṛhaspati. He was second to none in wisdom. His dress and decorations were those of Kṛṣṇa.

Kṛṣṇa called his friend aside and said :

"Go, Uddhava, to Vraja. Bear my respect to Nanda and Yasodā. Give my message to the Gopī-s, which will be a relief to them in their distress. Their desires are all centred in me. I am their life. They have given up all worldly connections for my sake. I am their dearest and nearest friend. I protect those that give up worldly actions for my sake. So painful is my separation to the Gopī-s that they are mad after me. Any how they live and that with difficulty, only because I sent word of my speedy return."

Gladly Uddhava accepted the mission. He went to Vraja and stayed there for a few months, consoling the Gopa-s and Gopī-s.

To Nanda and Yasodā he said :

"Rāma and Kṛṣṇa are the efficient and the material cause of the Universe—Puruṣa and Pradhāna. They pervade all beings and guide the workings of individual

natures. Kṛṣṇa would fulfil the promise he made to you on the wrestling ground and come back to Vraja ere long. Do not grieve, O great ones. You shall see Kṛṣṇa by your side: He is within the heart of all beings, as fire is inside all fuel. To him nothing is agreeable or disagreeable, nothing high or low. He has no father, no wife, no sons, no one near or distant, no body, no birth, no Karman. For the protection of Sādhu-s he manifests himself in different incarnations at his own pleasure. Though void of all Guṇa-s, he seeks them at pleasure for the purpose of creation. As a stationary body appears to be moving, so Ātman appears to be working, though Citta is the worker. Kṛṣṇa is not your son only. But he is of all the sons, the self, father, mother and Isvara. Nothing exists but Kṛṣṇa."

Excited were the effusions of the Gopī-s, on seeing Uddhava. (They may be interesting to the general reader but to the student the message delivered by Uddhava is the only necessary portion at this stage of the story. The reader is therefore referred to other translations for those highly poetical effusions.)

Uddhava informed the Gopī-s that he was the secret messenger of Kṛṣṇa. He then delivered the following message from Bhagavān: "You are not separated from me, for I am all-pervading. As the five elements—earth, water, air, fire and ether—enter into the composition of all beings, so I underlie Manas, Prāṇa, the Bhūta-s and the Indriya-s, as also the Guṇa-s themselves. I create, preserve and destroy self in self by self. By my Māyā, I become the Bhūta-s, the Indriya-s and the Guna-s. But Ātman is pure, it is all consciousness (Jñāna), separate, unconnected with the Guṇa-s. It is only by the mental

states of wakefulness, dream and dreamless sleep that egoistic perceptions are caused in Ātman. (The objects of perception in one state appear to be unreal in another state.) The objects of dream perception appear to be unreal to the awakened man. The mind (being the common factor in all the three states) perceives these (unreal) objects of the senses and it underlies the senses themselves. Sleeplessly therefore control the mind. This is the final reach of the Veda-s of Yoga, and of Sāṁkhya, of relinquishment, of Tapas, of the control of senses, and of Truth itself. This is the ocean into which all rivers fall.

That I, though pleasing to your eyes, remain away from you is because I want you constantly to meditate on me, for such meditation will turn your mind more towards me. The mind of women does not dwell so much upon the lover, near at hand, dearest though he be, as it dwells upon a distant lover, being full of him.

By devoting your whole mind to me, free from all other thoughts, and by constantly meditating on me you shall forthwith attain me. Even those girls that remained at Vraja and could not join the Rāsa attained to me by meditating on My powers." The words of Uddhava only reminded the Gopī-s of the doings of Kṛṣṇa. They loudly proclaimed his name. They were full of Kṛṣṇa and would not forget him. But they knew from His message that He was Ātman and so their pain of separation was gone.

Uddhava remained for several days at Vraja, reminding all of S'rī-Kṛṣṇa. When he left Vraja he wished that he could be one of the creepers or herbs in Bṛndāvana, that had been rendered sacred by the dust of the Gopī-s'

feet. (With that wish let us take leave of the Bṛndāvana-Līla of Bhagavān S'rī-Kṛṣṇa.)

Thoughts on the Bṛndāvana-Līlā

Before making any remarks of my own, it will be necessary to draw upon the Upaniṣad-s.

Gopāla-Tāpanī is one of the chief Upaniṣad-s dealing with the meditation on S'rī-Kṛṣṇa. The work is divided into two parts. The first part gives one yantra for the Upāsanā on Kṛṣṇa. The second part gives a narration. The women of Vraja asked Kṛṣṇa to name some Brāhmaṇa to whom they could make offerings of food. Kṛṣṇa named Durvāsas. "But how can we approach him without crossing the Yamunā?" asked the Gopī-s.

"Take my name, that of Kṛṣṇa, a Brahmacārin, and the Yamunā shall give you way" So it was. The Gopī-s crossed the Yamunā and went to the Āsrama of Durvāsas, the incarnation of Rudra. They offered sweet things to the Ṛṣi and when he partook of these, he permitted the Gopī-s to retire. "But how can we cross the Yamunā?"

The Ṛṣi replied: "Remember me, the eater of Dūrvā (a kind of grass) and the river shall give way."

"Kṛṣṇa a Brahmacārin! And thou an eater of Dūrvā only? How can that be?" asked the chief Gopī and she asked a number of other questions.

(According to the common exoteric notion S'rī-Kṛṣṇa is the lord of many women and Durvāsas is a voracious Ṛṣi. This is the cause of the wonder.)

Durvāsas first explained that Kṛṣṇa was the all-pervading Puruṣa, underlying all. Then further on,

there are seven *Sakāmya* Purī-s or places, on the top of Meru, as well as seven *niṣkāmya* Purī-s. (The commentator Viśveśvara explains "Sakāmya," as regions where desires fructify. As on the Meru there are seven such Purī-s, so there are seven Niṣkāmya or Mokṣa-producing Purī-s). On the earth, there, are seven Sakāmya-Purī-s (Ayodhyā, Madhurā and others.) Of these Gopāla-Purī (Mathurā) is the direct abode of Brahman.

As the lotus floats on the lake, Madhurā rears itself up on the earth, protected by the Cakra, the disc of Viṣṇu. Hence it is called Gopāla-Purī. This Purī is surrounded by twelve forests :

Bṛhad-Vana (from Bṛhat or great, large).
Madhu-Vana (From Madhu, a Daitya).
Tāla-Vana (Tāla or palm tree).
Bahula-Vana (From Bahula, a kind of tree).
Kumuda-Vana (From Kumuda, flower).
Khadira-Vana (From Khadira or the catechu plant).
Bhadra-Vana (From Bhadra, a kind of tree).
Bhāṇḍīra-Vana (From Bhāṇḍīra, the name of a religious fig tree).
S'rī-Vana (From S'rī or Lakṣmī).
Loha-vana (from Loha, the name of an Asura).
And Bṛndā-Vana (from Bṛndā or Tulasī plant).

These twelve forests are presided over by the 12 Āditya-s, 11 Rudra-s, 8 Vasu-s, 7 Ṛṣi-s, Brahmā, Nārada, the five Vināyaka-s (Moda, Pramoda, Āmoda, Sumukha and Durmukha), Vīreśvara, Rudreśvara, Viśveśvara, Gopāleśvara, Bhadreśvara, and 24 other S'iva-Liṅga-s.

There are two chief forests, Kṛṣṇavana and Bhadravana. The 12 forests are included in these. They are all sacred, some of them most sacred.

There are four forms of Viṣṇu (Mūrti-s) in these forests, Rāma (Saṁkarṣaṇa), Pradyumna, Aniruddha and Kṛṣṇa (Vāsudeva).

There are twelve other Mūrti-s in Madhurā:

Raudrī adored by the Rudra-s.

Brāhmī by Brahmā.

Daivī, by the sons of Brahmā.

Mānavī, by the Marut-s.

Vighnanāsinī, by the Vināyaka-s.

Kāmyā, by the Vasu-s.

Ārṣī, by the Ṛṣi-s.

Gāndharvī, by the Gandharva-s.

Gō, by the Apsārases.

Antardhānasthā, remains hidden.

Svapadaṁgatā is at the supreme abode of Viṣṇu.

Bhūmiṣṭhā remains on the earth (Bhūmi).

Those who worship *Bhumiṣṭhā* know no death, they become liberated.

Gopa is Jīva (Ego).

Gopāla=Gopa (Jiva)+āla (acceptor).

Gopāla is he who accepts the Jīva-s as his own.

He who realises "I am Gopāla" attains Mokṣa. Gopāla always remains at Madhurā. Madhurā is the place for devotion.

The Lotus of the heart is Madhurā with its eight petals. The two feet of Nārāyaṇa are there marked with the divine Symbols (flag, umbrella etc.). To serve as object of meditation there is either Kṛṣṇa, with S'rīvatsa, with Kaustubha, with four hands, bearing S'aṅkha, Cakṛa,

Padma, and Gadā, with arms adorned by Keyūra, with the neck adorned by a garland, with a crown on the head and with Makara-shaped Kuṇḍala-s on the ears; or it is Kṛṣṇa with, two hands, bearing a flute and horn.

Mathurā is from *Math*, to put down, because materiality is put down there by divine wisdom. The eight Dikpāla-s (Indra, Agni, Vāyu, Varuṇa and others) preside over the eight petals of the Lotus in the heart.

The "flags" have the glow of the Sun and the Moon.

The umbrella is Brahmaloka.

The two feet are "above" and "below."

Kaustubha is that light which overpowers all other lights *viz.*, Sūrya, Agni, Vāk and Candra.

The "four hands" are Sattva, Rajas, Tamas and Ahaṁkāra.

"S'aṅkha," consisting of the five Bhūta-s, is held by the hand representing Rajas.

"Cakra," consisting of Manas, is held by the hand representing Sattva.

"Padma" is the universe, the primal Māyā. It is held by the hand representing Tamas.

"Gadā" is primal Vidyā or wisdom. It is held by the hand, representing Ahaṁkāra.

"Garland" round the neck consists of the Mānasa-Putra-s of Brahmā. The crown is Sat, absolute existence. The different life forms and the underlying Jīva are the two "Kuṇḍala-s" on the ear.

Then we come to MANTRA-BHĀGAVATA or Bhāgavata written in Vedic Mantra-s, a stiff work not quite intelligible without the excellent gloss of Nīlakaṇṭha (published at the Venkatesvara Press, Bombay). This work is said to have been found out by Nīlakaṇṭha. It

is divided into four parts—Gokula-Kāṇḍa, Bṛndāvana-Kāṇḍa, Akrūra-Kāṇḍa and Mathurā-Kāṇḍa. The chief events of Kṛṣṇa's divine life (Līlā) are narrated in this book, but in the order of narration, it follows Harivaṁsa more than the Bhāgavata-Purāṇa. I refer only to those portions of the book, which to me appear important.

We take the following from the Gokula-Kāṇḍa. The Gopa-s are re-incarnations of Deva-s. They are the messengers of Kṛṣṇa. They are fond of *Gavya* or the products of Cows. The relation between Kṛṣṇa and the Gopa-s is that between an object and its image. Kṛṣṇa drove the cattle of Nanda, just as he drove the horses of Arjuna, the object of doing so being in both the cases the destruction of all the enemies (III). In commenting on the 5th S'loka, Nīlakaṇṭha calls Kṛṣṇa the white ray of the Sun, which becomes the blue ray, which is in reality the ray of Sat, Cit and Ānanda. He refers in this connection to the word Bharga (ray) in the Gāyattrī. Kṛṣṇa is the heart of the Sun.

The sixth s'loka explains this :

"It is Kṛṣṇa who causes bliss. The Sun-God (Savitṛ), being guided by Kṛṣṇa, goes his way on the golden chariot (VI)."

In the 11th s'loka, Kṛṣṇa is called the Black ray.

Mother Aditi (Earth) asked her son Indra for relief (VII). At the request of Indra, Viṣṇu entered the womb of Devakī. He first ensouled seven Ardha-garbha-s. (*Ardha* is half and *Garbha* is a fœtal child.) The six sons of Kāla-nemi—the name of a demon, literally, the rim of the wheel of time, known as Ṣaḍ-garbha-s, pleased Brahmā by worship and became immortal. They were the grand-sons of Hiraṇya-kas'ipu. He cursed them saying :

"I am your own grandfather. But you disregard me for the sake of the Divine Grandfather Brahmā. Hence you shall be killed by the hands of your own father." They remained in their Liṅga-S'arīra in Pātāla.

They incarnated as the first six sons of Vasudeva and were killed by Kaṁsa, the incarnation of Kālanemi. This is related in Harivaṁs'a. Therefore they are called Ardha-garbha-s. The seventh Balarāma is also called Ardha-garbha, as he was drawn away from Devakī to Rohiṇī. *Nīlakaṇṭha*, IX.

The Black ray (Sat, Cit and Ānanda) incarnated in Devakī's womb.

Kṛṣṇa is Antaryāmin or Inner Ruler of all beings.

Balarāma is Sūtrātman, the Ego, XIX.

The cart Asura (*S'akaṭa*) is a messenger of the death God from the South, XX.

Pūtanā is a weapon of death in the form of a bird, XXI.

Tṛṇāvarta is the disease, known as consumption.

The Gopa-s asked Kṛṣṇa for the milk-products. As Deva-s, they had never known such offerings in Yajña-s. They informed Kṛṣṇa, where the milk-made things were to be found. (XXIII and XXIV.) For the gratification of the universe, the longings of Kṛṣṇa are great and for this reason he did not spare any fresh butter of the Gopī-s. The Gopī-s learned from this that for the bare up-keep of their lives, they were to attend to their household duties (XXVI). (If the boys are to steal away all the butter, life itself will be extinguished. People should have enough left for their household requirement. If I taste only a little of the butter, all the three Loka-s will be gratified, and the Gopi-s will acquire the merit thereof.

Considering all this, Bhagavān tasted butter by stealth—*Nīlakaṇṭha*—This means, in so many words, that Kṛṣṇa accepted the fruits of all the actions of the Gopī-s except such as sufficed to preserve their lives). The Gopī-s complained to Yasodā of the stealing acts of Kṛṣṇa XXVII.

Bṛndāvana-Kāṇḍa.

(The dwellers of Gokula migrated with Kṛṣṇa to Bṛndāvana, for fear of Vṛka-s or wolves; Kāma and other passions are the wolves, *Nīlakaṇṭha*). I.

In treating of Pralambāsura, mention is made of the non-perception of "I am Brahman," VII.

Pralamba is said to be an aspect of the primal Daitya Madhu, IX.

There is some philosophical discussion about the concealment of calves by Brahmā, (X to XIV.)

The first six sons of Devakī are the six Indriya-s (including Manas) and the seventh is the Jīvātman, the conscious Ego. XXXV.

In commenting upon this śloka, Nīlakaṇṭha says, "Devakī and other names are merely allegorical, bearing an esoteric meaning. The narration is not the real point." He further supports his position while commenting on śloka XL, of Bṛndāvana-Kāṇḍa. He makes quotations from the Skānda-Purāna, which speak of the twofold meanings of the narration texts, one Ādhyātmika and another Ādhibhautika, the former being difficult to follow. Following up these quotations, Nīlakaṇṭha says: "Those that are not prepared for the Ādhyātmika rendering of all modifications of the mind, must seek the Ādhibhautika-Līla of Bhagavān. And if they concentrate their minds on *the holy deeds of Bhagavān*, they acquire the result of Samādhi."

Kṛṣṇa is Paramātman. His intimacy with the Gopī-s was not therefore adulterous. (XXXVII and XXXVIII.)

Akrūra-Kāṇḍa.

In this Kāṇḍa, Akrūra comes to Vraja and takes Rāma and Kṛṣṇa to Mathurā.

Mathurā-Kāṇḍa.

This part treates of the killing of Kaṁsa by Kṛṣṇa.

Kṛṣṇa is described as the knower of the hidden names of the cows. (It is to be understood that the cows have hidden names, *Nīlakaṇṭha.*)

We now come to KṚṢṆA-UPANIṢAD, one of the Ātharvaṇa-Upaniṣad-s.

The Gopa-s are Deva-s.

"Nanda" is Supreme bliss.

"Yaśodā" is Mukti.

Māyā is three-fold—Sāttvika, Rājasa and Tāmasa.

Sāttvika Māyā is in Rudra, Rājasa in Brahmā and Tāmasa in the Daitya-s.

Devaki (*Deva* + *kī* or chanted by the Deva-s) is Brahma-vidyā.

"Vasudeva" is Nigama.

The "Gopī-s" and the cows are Ṛk-s. (Vedic Mantra-s).

Brahmā is the stick of Kṛṣṇa.

Rudra is His flute.

Indra is the horn.

"Gokula-Vana" is Vaikuntha.

The trees are the Ṛṣi-s of Vaikuṇṭha.

The Daitya-s (Tṛṇāvarta and others) are greed, anger and other vices. Kṛṣṇa, in the form of Gopa, is Hari. Rāma is the Śeṣa serpent.

The eight principal queens and the sixteen thousand and one hundred minor wives of Kṛṣṇa are Ṛk-s and the Upaniṣad-s.

"Cāṇūra" is Dveṣa (Dislike).

"Muṣṭika" is Matsara (Egoism, Envy).

"Kuvalayāpīḍa" is Darpa (Arrogance).

"Baka" is Garvá (Pride).

"Rohiṇī" is Dayā (Tenderness).

"Satyabhāmā" is Ahiṁsā, (Non-ínjury).

"Agha" is some fatal disease, such as consumption etc.

"Kaṁsa" is Kali. (The commentator Nārāyaṇa says that by Kali we are here to understand Kalaha or quarrel, for Kaṁsa is the incarnation of Kālanemi and Duryodhana is the incarnation of Kali.)

"Sudāman" is S'ama (restraint of the mind).

"Akrūra" is Satya (Truth).

"Uddhava" is Dama (restraint of the senses).

"S'aṅkha" is Viṣṇu himself in the form of Lakṣmī.

The Milk products of the Gopī-s correspond to the ocean of milk in the universe.

Kas'yapa is the Ulūkhala (wooden mortar used in cleansing rice etc.), to which Kṛṣṇa was tied by Yas'odā.

The rope that was used in the tying of S'rī Kṛṣṇa is Aditi.

Cakra is Veda.

The garland Vaijayantī is Dharma.

The umbrella is Ākās'a.

Gadā is the Goddess Kālikā.

The bow of horn (S'āṙṅga) is the Māyā of Viṣṇu.

The Arrow is Kāla, the destroyer of all lives.

The Lotus is the seed of the universe. Garuḍa is the religious fig tree named Bhāndīra.

The following is taken from GOPĪ-CANDANA-UPA-NIṢAD.

"What is Gopī?

She who preserves.

Preserves from what?

Preserves people from Naraka, from death and from fear."

HARIVAṀS'A says:

"Kaṁsa is Kālanemi,

Kesin is Hayagrīva

Ariṣṭa is son of Bali, the Elephant is Riṣṭa son of Diti, Cāṇūra and Muṣṭika are the Asura-s Varāha and Kisora."

PĀDMA-PURĀṆA throws the greatest light on the Bṛndāvana-Līlā of S'rī Kṛṣṇa. The chapters refer to the Pātāla-Khaṇḍa of that Purāṇa.

Ch. 38. Of innumerable Brahmāṇḍa-s (solar systems) there is one supreme seat, that of Viṣṇu. Of this seat, Goloka is the highest aspect, and Vaikuṇṭha, S'ivaloka and others are the lower aspects. Goloka is represented on the earth by Gokula, and Vaikuṇṭha by Dvārakā. Bṛndāvana is within the jurisdiction of Mathurā. Mathurā has the form of the thousand-petalled lotus, situated in the head.

Of the forests in Gokula, the twelve chief ones are:—Bhadra, Sri, Loha, Bhāṇḍīra, Mahāvana, Tāla, Khadira, Vakula, Kumuda, Kāmya, Madhu and Bṛndāvana. There are several sub-forests too, which witnessed some scene or other of Kṛṣṇa-Līlā.

Gokula is the thousand-petalled lotus and its disc is the seat of Govinda.

The petals are the seats of different performances of S'rī Kṛṣṇa and are different occult centres.

The southern petal contains a most occult seat, attainable with difficulty by the greatest of Yogin-s. The south-eastern petal contains two recesses. The eastern petal has the most purifying properties. The north-east petal is the seat of fruition. The Gopī-s attained Kṛṣṇa on this petal, by worshipping Kātyāyanī. Their clothes were also hidden on this petal.

The northern petal is the seat of the twelve Āditya-s. It is as good as the disc itself.

The north-west petal is the seat of Kāliya. On the western petal, favour was shown to the wives of the Vedic Ṛṣi-s. Here the Asura Agha was killed. Here is also the Lake called Brahman. On the south-western petal, the Asura-s Vyoman and S'aṅkha-Cūḍa were killed.

These eight petals are situated in Bṛndāvana. Outside Bṛndāvana, there are sixteen petals. The first petal is the seat of Govardhana. Here Kṛṣṇa was installed as Govinda. The first petal contains Madhuvana, the second Khadira, the fourth Kadamba, the fifth Nandīsvara (residence of Nanda), the sixth Nanda, the seventh vakula, the eighth Tāla (where the Asura Dhenuka was killed), the ninth Kumuda, the tenth Kāmya (where Brahmā knew Kṛṣṇa as Viṣṇu), the eleventh many forests, the twelfth Bhāṇḍīra, the thirteenth Bhadra, the fourteenth S'rī, the fifteenth Loha, and the sixteenth Mahāvana. The deeds of S'rī Kṛṣṇa up to the age of five were all performed at Mahāvana.

Bṛndāvana is the seed cavity of the thousand-petalled lotus. By all means place Bṛndāvana in the heart cavity. Kṛṣṇa is always a Kis'ora (between ten and fifteen) at

Bṛndāvana, (*i. e.*, Bṛndāvana proper, the particular forest of that name).

At the centre of Bṛndāvana is the eight-cornered Yoga seat of S'rī Kṛṣṇa. Over that seat is a throne of jewels. The eight petalled lotus lies there. The disc of that lotus is the supreme abode of Govinda. He is the Lord of Bṛndāvana. Brahmā, Viṣṇu and S'iva are all His parts. His primal Prakṛti is Rādhikā.

CHAPTER 39.

Govinda with Rādhā is seated on the golden throne. Outside the throne, on the seat of Yoga, remain the chief favourites of Kṛṣṇa, who are parts of Rādhīkā.

Lalitā stands on the west, S'yāmalā on the north-west, S'rīmatī on the north, Haripriyā on the north-east, Visākhā on the east, S'aibyā on the south-east, Padmā on the south, and Bhadrā on the south-west.

Then there is another group of eight—Candrāvali, Citralekhā, Candrā, Madana-Sundarī, S'rī, Madhumatī, Candra-lekhā, and Haripriyā.

Of this latter group, Candrāvalī holds almost equal position with Rādhikā.

These are the sixteen principal Prakṛti-s. Then there are thousands of Gopī-s all devoted to Kṛṣṇa.

On the right side of S'rī Kṛṣṇa are thousands of S'ruti girls, who chant His divine mysteries. On the left side are the most beautiful-looking Deva girls, who turn towards S'ri Kṛṣṇa with the greatest eagerness.

Outside this inner temple are the Gopa boys, who look like Kṛṣṇa. S'rīdāman is on the west, Sudāman on the north, Vasudāman on the east, and Kiṅkiṇī on the south.

Outwards still more, inside a golden temple, seated upon a golden seat, adorned with ornaments of gold, there are thousands of Gopa boys, headed by Stoka Kṛṣṇa, Aṃsu-bhadra and others, all devoutly singing the glory of S'rī Kṛṣṇa.

The whole of this is surrounded by a shining gold wall.

On the west of that wall, within a temple, situated under a Pārijāta tree, is Vāsudeva, with his eight queens, Rukmiṇī, Satyabhāmā, Jāmbavatī, Nāgnajitī, Sulakṣaṇā, Mitravindā, Anuvindā and Sunandā.

On the north, under a Haricandana tree, is Saṁkarṣaṇa with Revatī. On the south, under a Santāna tree, is Pradyumna with Rati. On the east, under a Kalpataru, is Aniruddha.

Surrounding all this is a white stone wall, with four gates. White Viṣṇu preserves the western gate, Red Viṣṇu preserves the northern gate, yellow Viṣṇu preserves the eastern gate, Black Viṣṇu preserves the southern gate.

CHAP. 41. Ṛṣi Ugra-tapas meditated on S'rī Kṛṣṇa for one hundred Kalpa-s. At the end of that period he became a Gopī, named Sunandā.

Ṛṣi Satya-tapas meditated on Kṛṣṇa for ten Kalpa-s, and he then became a Gopī named Bhadrā.

Ṛṣi Hari-dhaman became a Gopī, named Raktavenī, at the end of three Kalpa-s.

Rsi Jābāli became Citra-gandhā after ten Kalpa-s.

S'uci-sravas and Suvarṇa became the daughters of the Gopa Suvīra, at the end of one Kalpa.

Jaṭila, Jaṅghapūta, Gṛtāsin and Karbu became Gopī-s after three Kalpa-s.

S'uka, son of Dīrgha-tapas, Vyāsa of the previous Kalpa, became daughter of of Upananda.

One son of S'vetaketu became the daughter of Bālāvanī.

Citra-dhvaja, son of Rājaṛṣi Candraprabha, became Citrakalā, daughter of Gopa Vīragupta, at the end of one Kalpa.

Ṛṣi Puṇya-sravas practised meditation for thirty thousand Kalpa-s and he was born as the daughter of Nanda's brother, by name Lavaṅga.

There are some of the favourite Gopī-s of Kṛṣṇa

CHAP. 42. The form of S'rī Kṛṣṇa, as seen at Bṛndāvana, is constant. Mathurā, Bṛndāvana, the Gopa girls, the Gopa boys, S'rī Kṛṣṇa as an Avatāra—are all constant.

The Gopī-s are the S'ruti-s (forms invoked by Vedic Mantra-s), Deva girls and devoted Ṛṣi-s, desirous of liberation.

The Gopa boys are Muni-s, full of the bliss of Vaikuṇṭha.

The Kadamba tree is Kalpa-Vṛkṣa, (a divine tree that gives all that is desired).

The Siddha-s, Sādhya-s and Gandharva-s are the Kokila-s (cuckoos) of Bṛndāvana.

Govardhana is the eternal servant of Hari.

CHAP. 43. Arjuna wanted to know the mysteries of Bṛndāvana and of the Gopī-s.

Kṛṣṇa said they were unknown to Brahmā even. He then advised Arjuna to worship the goddess Tripura-sundarī, as through her favour only he could know all he asked about. The goddess asked Arjuna to bathe in a tank called Kulakuṇḍa. She then gave directions which

were duly performed by Arjuna. The goddess then took Arjuna to the real, eternal Bṛndāvana, which is placed over Goloka. With the divine vision, given by the goddess, Arjuna saw the mysteries of Bṛndāvana, and became full of devotional love. He then asked the goddess what to do next. She then asked him to bathe in another tank, and, when Arjuna did so, he became a female. A divine voice said, "Go back to the former tank. Touch its water and you will attain your object. There you will find your compānions."

The Gopī-s gathered round Arjuna out of curiosity. One of them Privaṁvadā asked: "Who art thou? How hast thou come here"? Arjuna related his story.

To satisfy the curiosity of Arjuna, Priyaṁvadā said: "We are all the dear companions of Kṛṣṇa. Here are the girls of Vraja. Those are S'ruti-s and these are Muni-s. We are Gopa girls. Some appeared here from the body of Kṛṣṇa. They are constant, keeping constant company with Kṛṣṇa and moving all over the universe. Of them, this is Pūrna-rasā, this is Rasa-Manthara (and so on). Then of the S'ruti-s, this is Udgīta, this is Sugīta (and so on). Then of the Muni-s, this is Ugra-tapas, this is Priya-vrata, this is Suvrata (and so on). Amongst us, the girls of Gopa-s, this is Candrāvalī, this is Candrikā, this is Candra-lekhā (and so on). You will have all these for your companions. Come bathe on the east side of the tank. I shall give thee the Mantra of Rādhikā. Arjuna worshipped Rādhikā with that Mantra and she appeared before him. She then gave him the Mantra of Kṛṣṇa. With that Mantra, Arjuna succeeded in getting the favour of Kṛṣṇa. He called Arjuna, in his female form, and gave him the privilege of his company. Arjuna was

then made to bathe on the west side of the tank and he then regained his former form.

THE BRAHMA-VAIVARTA-PURĀṆA follows the ideal of Pādma-Purāṇa. This ideal was further worked out and further revelations were made by Caitanya, who is believed to be an Avatāra of Kṛṣṇa Himself. A full discussion of these revelations will be made when we come to study the teachings of Caitanya. No reference is therefore made in this book to the works which appeared and some of which preceded, but were connected with, the great movement of Caitanya.

Such is the study of the Bṛndāvana-Līlā as authoritatively given in standard religious books. It gives us a clue to the mysteries, which should be worked out by each esoteric student for himself. The mysteries are partly allegorical and partly historical. We shall first take the allegorical representation of the Līlā, which has reference to the spiritual development of every individual Bhakta and is therefore of the most abiding interest to all Bhakta-s.

The Purī of Mathurā is in every man, the kingdom of his own mind, where the personal self is to be *put down*. Mathurā is from *math*, to put down. Lavaṇa (Salt), the demon of materialism (for salt is an emblem of materialism ; cf. the salt ocean) had hold of this Purī during the time of Rāma, and S'atrughna killed the demon.

But materialism regained its lost ground and the forces of descent gathered strong round Kaṁsa. Kaṁsa was Kālanemi, or the mark left by the wheel of time. Each one of us has inherited through countless ages a strong element of materiality, which tries to reign

over each one of us. This is the Kaṁsa in each of us. There was also king Kaṁsa of the period when Kṛṣṇa appeared. He was brought down from his high platform and killed by Kṛṣṇa, and the spiritual evolution of humanity became assured.

There are eight Prākṛta principles in man, corresponding to eight senses. Earth or smell, water or taste, fire or colour, air or touch, and Ākāśa or sound, these enable Jīva-s to acquire experiences from the outside. Ahaṁkāra, or the sense of egoism, enables man to assimilate those experiences to his personal self, and to make a small world of his own self.

Then there is Mahat and the universal sense corresponding to it. This sense takes man out of the limits of personality; it raises him to the level of spiritual life. It develops unselfishness and universal life.

Last of all is the principle, Mūla-Prakṛti. It gives the sense of perceiving Ātman.

Krsna helps the evolution of the Jīva-s, by developing the outer senses first and then the inner senses.

When the first six senses are developed, the evolution of personality is complete. The powers that develop the senses do not come any more into requisition. Those powers were the first six brothers of Kṛṣṇa, who lay slumbering in the ocean, and who were *ardhagarbha*, as Harivaṁśa says. Their action was confined to the material stage of evolution and hence they are said to have descended from Hiraṇyakaśipu. Kaṁsa had no difficulty in slaying these half-dead powers.

The sixth brother was Balarāma. He was robed in blue, a highly spiritual colour, the colour of Mahat. He

roused the spiritual sense of man. Jīva-s had wandered away from their spiritual home, where they were all united, and each had made a separate entity for himself. Balarāma tried to draw them together once more on the plane of Mahat. Hence he was called Saṁkarṣaṇa, and his instrument was called the plough. He was the first born, as men cannot come face to face with Īsvara, so long as they are not raised beyond the limits of personality. Jīva-s streamed forth from the plane of Mahat, presided over by Ananta or Saṁkarṣaṇa, and they are drawn back to that plane so that they may set out on a higher spiritual journey.

Then came S'rī-Kṛṣṇa and Yogamāyā, both together. S'rī-Kṛṣṇa was the highest of the high, beyond the Māyā that enshrouded the Brahmāṇḍa. How could he come in contact with the Jīva-s of Brahmāṇḍa? The only plane of Prakṛti with which He could come in direct contact was the plane of Mūla-Prakṛti. But this plane was not developed in humanity as yet. Therefore He asked Yoga-Māyā, the energy of Jīvic evolution, who carries Jīva from the lowest to the highest point, to serve as a medium between Him and the Jiva-s. S'rī-Kṛṣṇa performed His mission with the help of Yoga-Māyā. The Gopī-s met S'rī-Kṛṣṇa because they worshipped Yoga-Māyā (Kātyāyanī). S'rī-Kṛṣṇa had personal contact with the Gopī-s at Rāsa, because He invoked Yoga-Māyā at the time and got her help. Yoga-Māyā is the highest sense of which Jīva is capable, and, when Durgā appeared in her third incarnation as Yoga-Māyā, she was not to undergo further incarnation in this Kalpa. To the developing sense of Yoga-Māyā, S'iva gave truth after truth, till the highest truths were revealed to her, which

form the Āgama-s and Nigama-s. The revelations to the developing sense of humanity are the Tantra-s.

S'rī-Kṛṣṇa was born that men might come up to His ideal. He is the primal Puruṣa. The limitations or Māyā of the solar system do not touch Him. He is the Lord of many solar systems. Even the materials that form the solar systems have their manifestation from him. Nothing that we know of, nothing that we are composed of, nothing that shapes our experiences, that causes our likes and dislikes, limits Kṛṣṇa. Even Brahmā, Viṣṇu and S'iva, the triune aspect of the second Puruṣa, are limited by the universe they lord over. Siva is also called an aspect of the first Puruṣa in S'aiva-Purāṇas.

S'rī-Kṛṣṇa is Nirguṇa, for the Prākṛta Guṇa-s we know of do not touch Him. He is the Absolute, for the relativities we know of, or which we may even think of, have no place in Him. The other Avatāra-s are said to be manifestations of the second Puruṣa. But Kṛṣṇa is Bhagavān Himself, *i.e.*, the primal Puruṣa (1-3-28).

There are three aspects of the Absolute, the non-transformable, which uphold creation. It is through these aspects that all beings come into existence, prosper and dissolve. It is through them that they are brought nearer and nearer in every Kalpa to Īsvara. In the perfected being, the aspects of Sat (existence), Cit (consciousness) and Ānanda (bliss) are not restricted by the conditions of the universe in which those aspects are developed. When beings are perfected in this way, they reach the plane of Kṛṣṇa, which is beyond the seven-fold plane of the Cosmic Egg. The Gopī-s are such perfected beings.

It will be out of place to enter here into a detailed study of these aspects. But it will be necessary to make a brief reference to them in order to understand the aspect of Bliss, as a factor in spiritual Evolution.

It is the *existence* aspect of the underlying ray of the Absolute, Brahman, in every individual that gives a continuity the individual existence, through thousands of births and experiences, and makes individual evolution a possibility.

The *consciousness* aspect of the ray unfolds the blunt inanimate sense into the most highly developed mind. It gives the wisdom side of man's evolution, which leads to the path of Jñāna.

Then there is the *Bliss* aspect of the ray, which directly leads to the union of the human soul with the Over-soul, of Jīva with Īsvara, and it leads to the path of Bhakti. It is the sensation of pleasure that makes the lowest organic form, the primordial cell, break through the inertia of Tamas. The cell moves about, either for cell union or for the assimilation of food, because these give rise to some sensation, call it pleasurable, if you like. It is not so easy to form an idea of the sensation of pleasure in the vegetable kingdom, but the excitement caused by the union of the sperm cell with the germ cell cannot but strike any one with the existence of some such feeling though in a most rudimentary state.

Animals feel pleasure in the company of their female partners. They also love their offspring. This gives rise to family connections, to the formation of society and of social virtues. With the evolution of body and mind, pleasures become many-sided, and the acquirement of pleasure becomes in itself the principal factor in the

development of man. Man seeks his pleasure outside himself, and he does so either for himself or for others. A point is reached when self is lost sight of and self-sacrifice for the good of others becomes a duty or pleasure. Self is estranged from the narrow groove of personality. It tries to identify itself with all beings. There is philanthropy, there is universal kindness. Still the differences cause unrest and disquiet. Self finds no rest, till it seeks its reality, till it makes a homeward journey, for even its own personality and the outside world lose all charm for it. Self finds bliss in self void of personality. This is spiritual Bliss attained by those that are Antarmukha (facing inwards) and not by those that are Bahirmukha (facing outwards). Self when seeking self becomes united to the universal self as its eternal friend and its real aspect. The universal self in Bṛndāvana is S'rī-Kṛṣṇa. And the Bliss of the Gopī-s is self-attainment, attachment to self or Ātman and not to non-self or worldly connections.

It is to those and those only that eagerly desire to make this inward journey that the Bṛndāvana-Līlā is addressed.

Nanda is bliss, he is spiritual Bliss—the Bliss of an Antarmukha. It is spiritual Bliss that attracts spirit unto itself. It is the field for spiritual growth, the nursery ground of enthusiastic devotion and, what is more, of devotional love. The ideal spiritual bliss is that of Rādhikā and of her fellow Gopī-s. It is the Bliss aspect of Īsvara that in the Jīva, causes mutual attractions and makes devotion a law, a necessity. Reflected in the Universe at large, it is the one bond that holds together all beings, and becomes a force of attraction on all planes.

Man is guided by bliss in his relations to the Universe. He is guided by bliss in his relation to himself.

Nanda is located in the brain, in the thousand-petalled Lotus. The spiritual seat in the head is Gokula, the first abode of Nanda.

Kṛṣṇa appears in Gokula. The devotee sets out on his devotional journey.

The first impediment of a devotee is Mala or impurity. In spite of himself, he cannot get the better of his passions, his personal desires. They have such a strong and apparent charm, there is such an hereditary and accumulated attraction toward them, that they easily overcome the devotional life in its infancy. The fascinating Pūtanā overtook all by her charms and she found an easy access to Kṛṣṇa himself. She made an attempt to nurse Kṛṣṇa with poisoned milk. She was killed and Mala was removed (X. 6).

The next impediment is Vikṣepa or distraction. The mind, with its load of outside experiences always responding to the outside world, is so much distracted, thinking now of this and now of that, that it has to be set right before further development is possible. The cart has to be upturned, with its load of food-articles, the cart of mind with its load of experiences. That is, the man has to become Antarmukha (x-7). When this is done, the Asura of distraction, Tṛṇāvarta or whirlwind, is easily killed (x-7). The Gopī-s were now void of impurities and void of distraction; yet more they were being attracted to Kṛṣṇa. Kṛṣṇa favoured them by stealing the fruits of their karman ór action and accepting them for himself. S'rī-Kṛṣṇa said to Arjuna, "You have a right to the Karman only and not to the fruits thereof."

The senses of the Gopī-s used to roam about in the performance of daily duties, and they brought back perceptions and conceptions for the day which were worked out by the Gopī-s as duties required. The perceptions and conceptions are the milk-products and milk. They were churned into the karman of the Gopī-s. The senses are the cows; the outside objects of perception, their grass. The Brahma-Vaivarta-Purāṇa says: "*Ghṛta* is obtained from milk, *Yajña* is performed with *Ghṛta*, and all happiness arises out of the performance of Yajña." *Prakṛti-Khaṇda*. The preparation of milk products is the karman or sacrifice of the Gopī-s (x-8).

The husk-stand is the discriminating faculty, that which separates the husk from the grains. When Kṛṣṇa becomes fastened to the discriminating faculty (not that any one can fasten him with any effort of his own), when right and wrong are centred in him, self becomes abnegated and offered up entirely to Kṛṣṇa; Egoism and ignorance, the pair of Arjuna trees disappear, though deeply rooted in man (x-10). When fruits are offered to Kṛṣṇa, there is a rich return (x-11).

We have reached here a point in spiritual progress. Personality has been completely given up. Brain—intellect is no longer congenial to spiritual progress. The head retards the spiritual man and does not carry him forward.

The elders of Gokula sat in council and they decided to leave Gokula for Bṛndāvaṇa.

Bṛndāvana is the Heart. The eight-petalled lotus in the heart is the permanent abode of S'rī-Kṛṣṇa. The twelve forests are twelve centres 4×3, the primary number being 4, the number of the sacred Tetraktys.

Within the heart, the only Puruṣa is S'rī-Kṛṣṇa. All others have to make themselves passive to Him. The Gopī-s, the ideal devotees of the Puruṣa in the heart, left the world outside, their husbands and homes, and placed themselves entirely at the service of the Divine Lord. Let us approach the sublime truths of the Bṛndāvana-Upāsanā with the utmost solemnity possible. Those who cannot bring themselves to an exalted appreciation of the Bṛndāvana-Līla had better not read the Bhagāvata at all.

The Gopa-s and Gopī-s went to Bṛndāvana. Rāma and Kṛṣṇa headed the Gopa boys and looked after the calves.

What are the cows and calves? Who are the Gopa-s, the Gopa boys and the Gopī-s?

Once more let us understand the triad—Adhyātma, Adhibhūta and Adhideva. Take sight.

The sense of sight comes in contact with the outside world and carries the perception of sight to the possessor of the eye, under the guidance of a conscious energy. The senses and the mind are cows or Adhyātma. The outside world is grass or Adhibhūta. The possessor of the senses and the mind is the Gopī, the Ego or Jīva. In Bṛndāvana, the Gopī-s are the highest Jīva-s or Ṛṣi-s, as explained in the Upaniṣad-s. The conscious energy is the Gopa or Adhideva.

The Adhideva-s are the Vedic Deva-s, as we have already seen.

The Gopa-s are reincarnations of the Deva-s, as explained in the Upaniṣad-s.

Ordinarily the Gopa-s lead the cows or the Adhideva-s lead the senses, but in Bṛndāvana the Deva-s surrender themselves entirely to Kṛṣṇa.

The calves or the Vatsa-s are the modifications of the senses and the mind—the vṛtti-s.

In Bṛndāvana, Rāma and Kṛṣṇa first tended the calves. The Gopa boys were the attendants of Rāma and Kṛṣṇa, the pāriṣada-s or companions who reached very near the state of divinity, the work-mates of Bhagavān in the preservation of the universe.

The Lord tended the Vṛtti-s of the mind. Therefore they could not go astray.

Now let us follow up the working of the divine in the heart of the individual and the killing of all obstacles.

Vatsa, Baka, Agha and Brahmā.—The Vatsa Asura is a Vṛtti of the mind. If a non-spiritual Vṛtti becomes unconsciously mixed up with the spiritual Vṛtti-s of the mind, it has instantly to be killed.

Baka or the crane, stands for religious hypocrisy. Spiritual life rejects all hypocrisy, all traces of untruth, in any form.

When these two Asura-s are destroyed, a third Asura appears on the scene, the terrible Agha. Agha is sin, an evil deed. The sins of a man, his past evil deeds, stand up for a while and swallow up all that is divine in him. Even Gods cannot overcome Agha. Those who know the struggles of a devotee know very well how hard it is when all that is evil in man the accumulated tendencies of innumerable births, rise up in rebellion as it were at a certain stage of his progress. Who else but S'rī-Kṛṣṇa can save a devotee at such a crisis. The flesh itself has to be destroyed and the whole nature changed. The devotee undergoes a second birth as it were. His Vṛtti-s are not the Vṛtti-s of yore; even the energies that guide these vrittis undergo change.

Every Brāhmaṇa knows the Mantra that is recited for the suppression of Agha (Āgha-marṣaṇa). It goes back to the pre-manifesting period, when days and nights did not exist.

The serpent Agha swallowed up Kṛṣṇa and his companions.

Kṛṣṇa came out victorious and he revivified his companions.

The Vṛtti-s underwent change by this process and also those that guided them. It was another creation altogether. The forms and varieties of Brahmā's creation had no meaning now in them.

What if the Vṛtti-s were now removed from the Gopī-s or the Gopa boys kept out in a body? They all lost their distinctive features; their differences were gone. All had become divine—the Vṛtti-s and the Gopa boys.

So when Brahmā concealed the calves and the Gopa boys, he only thought of his own creation. The Vṛtti-s and the Gopa boys came out in divinity which was now their only reality. They were all parts of S'rī-Kṛṣṇa himself. They were manifestly sparks or rays of Atman itself. The senses and the mind were now irresistibly drawn towards their calves. The Gopa-s were more than ever attached to their boys. Balarāma noticed this and spoke to Kṛṣṇa. The query of King Parīkṣit and the reply of S'uka explain the whole position. This brings us to the end of the KUMĀRA-LĪLĀ of S'rī-Kṛṣṇa which prepares the way for the union of the human soul with the over-soul, of Jīvātman with Paramātman. We come next to the PAUGAṆḌA-LILĀ when Kṛṣṇa guided the mind itself and all were attached to Him.

Kṛṣṇa, the tender of the cows.

Rāma and Kṛṣṇa were now in charge of the cows themselves, the senses and the mind.

The Kāliya serpent.

Yama is the Death-god. The river Yamunā is his sister. *Kāliya* is from kāla or time. Kāliya with its one hundred hoods is the lifetime of one birth, represented by one hundred years. The serpent could not be killed but only sent away from Bṛndāvana. The devotees got over the periodic death-transformation.

The conflagration and Pralamba.

As the followers of Kṛṣṇa were saved from death on the one hand, so they were saved from conflagration (annihilation of form) and loss of the Ego (Balarāma) on the other hand.

In the kingdom of Divine Bliss, everything now was divine. The purified mind did not go astray. It remained entirely attached to S'rī-Kṛṣṇa. Personality was now thoroughly conquered. The Jīva had acquired matter congenial to the plane of the first Puruṣa, and he no longer ran the risk of death or annihilation. The Gopī-s completed their homeward journey and they knew nothing except their Lord Kṛṣṇa. They gave up all for the sake of the Lord. The Lord was all in all to them. They were bound to Him by the most sacred ties of devotional love. We shall now see how they became united to the Divine Lord.

The Gopī-s and concealment of their clothes.

The rains followed the summer and there was a flow of spirituality all around. The autumn followed and it was calm, clear and transparent.

When the water is pure, transparent and calm and the sun is over it can anything prevent the reflection of the sun's image on its bosom? The Gopī-s drew unto themselves the image of S'rī-Kṛṣṇa. There was no muddiness in them as in ordinary mortals; they had not the calls of other desires.

It is not till the ear ceases to hear the outside world, that it is open to the music in the heart, the flute of S'rī-Kṛṣṇa.

The Rūpa of Kṛṣṇa becomes manifest when all worldly Rūpa-s lose their charm.

The Gopī-s even smelt the divine fragrance of S'rī-Kṛṣṇa; they felt his divine touch and they tasted the honey of S'rī-Kṛṣṇa's lips.

The charms of the world being all dead and gone, there remains only one attraction, that of S'rī-Kṛṣṇa, the only Puruṣa in Bṛndāvana.

The Gopī-s now had a right to approach S'rī-Kṛṣṇa as their lover. They became full of Him (*tanmaya*), and they worshipped Kātyāyanī (Yoga-Māyā) to gain their object (x-21).

It was then that S'rī-Kṛṣṇa stripped them of their clothes (x-22). No false shame, no false considerations should now deter the Gopī-s. They should lay themselves bare before S'rī-Kṛṣṇa. No hiding, no half speaking. "Virtuous girls, I know your resolve. It is to worship me. I also approve of it and so it must succeed. This was the long and short of the whole affair. The Gopī-s saw they were found out. So it was to be a matter of open love now.

We shall pass over a few digressions before we come back to the Gopī-s and the consummation of their love (Rāsa-Līlā).

Vedic Brāhmaṇa-s and their wives.

Those that were under the influence of Vedic Yajña-s could not easily accept the self-sacrificing path of compassion.

The students of Bhagavad-Gītā know very well that S'ri-Kṛṣṇa raised his voice against selfish karman and preached the performance of unselfish karman in its stead. The Vedic Brāhmaṇa-s did not follow Him for a time. But the tide overtook their unselfish wives who were attached to the path of unselfishness and compassion blended as it was with the path of devotion to the Lord S'rī-Kṛṣṇa. The wives brought their husbands round and the cause triumphed in all India.

The raising of Govardhana.

The raising of Govardhana is only a sequel to the suppression of selfish Yajña-s. Why are the gods, headed by Indra, worshipped? Because the Indriya-s are their channels of communication with men and they can influence men through those channels. They are therefore called Adhi-Deva-s. They are also the hands of providence and through them we get all the things of the earth. But can they give us anything that is not allotted to us by our own karman? If a prolonged and unhindered connection with the manasic world or a prolonged Svarga experience is brought about by the performance of selfish Yajña-s it is on account of the superior force exerted over the Deva-s, acquired by such performances, and is therefore due to karman. The Deva-s cannot override karman.

But still men have to depend upon the gods in their everyday lives. They are the hands of the karmic dispenser. True they deal out things according to the karman of men. But they give to men the desired objects

of life and in return they expect yajña-offerings to them. This is the old law of the existence of beings. The universe itself is the outcome of sacrifice and inter-dependence, the law of giving and taking.

If men broke that law, what wonder that the gods should resent it! But there was a higher law, governing men and Deva-s alike, the law of direct communion with the lord of all, the supreme karmic dispenser, the Adhiyajña of the Bhagavad-Gītā. If men placed themselves and their karman entirely at the service of the Lord, where was room left for the Deva-s? Against such men the gods themselves lost all power.

The Hill Govardhana is the accumulated karman of the Gopī-s, which gives the pasture ground for their cows. Kṛṣṇa bears the burden of His Bhakta-s' karman, and He lifted up the karmic hill of his devoted band with very little effort of his own. And when S'rī-Kṛṣṇa bears the karman of His Bhakta-s, the Deva-s are powerless against them. It is karman that nourishes the senses and hence the hill is called Govardhana (nourisher of the cows).

The Installation.

When the gods were displaced from their position of leadership, whom were the cows, the senses, to follow? Surabhi, the heavenly mother of the cows, said: "Now that thou hast taken the place of Indra, we shall call thee our Indra, or GOVINDA." S'rīdhara says, *go* means a cow, as well as Svarga. Govinda is one who acquires supremacy over the cows or over Svarga. So the word means Indra as well. But the peculiar significance of the word Govinda has been elaborated in the Brahma-Saṁhitā and other works.

The plane of the first Puruṣa, which is the common plane of innumerable solar systems, with their sevenfold planes, has two broad aspects—Vaikuṇṭha and Goloka. Vaikuṇṭha has reference to the solar systems as a whole. The energies that guide the Brahmāṇḍa-s proceed from the plane of Vaikuṇṭha. Both Siva and Viṣṇu are aspects of the first Puruṣa, but not Brahmā. S'ivaloka or Kailāsa is therefore included in Vaikuṇṭha. The plane of Brahmā is Satya-Loka or Brahmaloka, the highest plane of the Brahmāṇḍa. The worshippers of Brahmā or Hiraṇya-garbha reach the plane of Brahmaloka. There they remain till the Brahmāṇḍa becomes dissolved at the end of the life period of Brahmā.

Vaikuṇṭha is the plane of Viṣṇu as the Supreme Puruṣa. He has four aspects on that plane—Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha. His female aspect is Lakṣmī. The worshippers of Viṣṇu, the Lord of the Universe, reach this plane.

Goloka is a higher aspect of the plane of the first Puruṣa. There Kṛṣṇa is not the Lord of the Universe. He is the Lord of only His followers—those that give up everything for His sake. The highest spiritual life is on this plane. In Vaikuṇṭha there is the majesty of power. In Goloka there is the sweetness of love. Love is a surrender which we all owe to Kṛṣṇa, who makes the greatest sacrifices for us. Iṡvara gives us existence, consciousness and bliss, so that we may develop new centres that approach the state of Iṡvara, and when we do that we have no right to keep them to ourselves, but should give them back to Him to whom we owe them. Nothing can please the Lord so much as when we pay this willing homage to Him. He has full control over the

senses and experiences of the Gopa-s and Gopī-s that dwell in Goloka. He can turn them to any use He likes. They are His own property, and the dwellers of Goloka form His own household. He is one with them as they are with Him. The highest spiritual life is in Goloka. Every Kalpa adds to the number of the devoted band.

Vaikuṇṭha is represented in the Dvārakā-Līlā. The acts of S'rī Kṛṣṇa that constitute the Bṛndāvana-Līlā are constant (nitya). They are reproduced in all Kalpa-s and on all the Dvīpa-s or globes for the benefit of all Bhakta-s. When there is the full manifestation of Kṛṣṇa in any Kalpa, the Gopa-s and Gopī-s also appear with Him. But His relations with them are meant to serve as a guide only for the initiated Bhakta-s, and not for the world at large. S'rī Kṛṣṇa as an Avatāra is different from S'rī Kṛṣṇa as the beloved and the lover. As an Avatāra, He forces allegiance, and expects it as of right. As a lover, He seeks His Bhakta-s as they seek Him.

The Lord of Goloka is Govinda. When S'rī Kṛṣṇa was installed as Govinda, he had a right to the company of the Gopī-s, and not before. The Gopī-s became the property of Govinda, as soon as Kṛṣṇa asserted himself as such. The Installation precedes the Rāsa-Līlā. The significance of this Installation will never be lost sight of by those who want to make a critical study of the Rāsa-Līlā, or to apply the ordinary canons of morality to this most sacred, most sublime, and most soul-enchanting act of S'rī Kṛṣṇa—the RĀSĀ LĪLĀ.

THE RĀSA

Who can presume to explain Rāsa! What mortal mind can approach, even in conception, the divinity, the

sublimity of the five chapters on Rāsa ! The Gopī-s were on the field of action. They had their husbands, their parents, their sons ; they had their worldly duties to perform, some of them arduous enough to require constant attention. When the time came, however, for union with the Puruṣa of the Heart, when the signal music was heard, every Gopī threw aside all Karman, all actions, all attachments, all bonds and offered herself up completely to the Lord. Where is the glory of those that give up the world, that give up all duties in life, of those that force themselves out of all actions that they may be devoted to the Lord within and the Lord without? And when the Gopi-s approached the Lord, there was no trace of human passion in them, no love of human flesh, no idea of material gratification. They placed themselves entirely at the service of the Lord.

But there were those that had the yearning to do so, to free themselves from all material obstacles in their way, to offer their individuality to the Lord, but the Prārabdha-Karman was too much for them. Their past Karman had woven a net round them which they could not break through. It was the yearning which the Lord looked to and not the overcoming of obstacles in the way. And though they died with that yearning only, the death completed what they yearned for, for then the Union was complete.

The Bṛndāvana-Līlā is Nitya or constant. The Rāsa-Līlā is for all time, for all Bhakta-s.

The night is the time for rest but it is the rest of bodily actions. For, towards the close of night, spiritual activity sets in. Men get spiritual teachings and spiritual advancement without knowing it. But it is only a few,

who have a conscious union with the Lord who manifests Himself in the heart of man.

Puruṣa is one. Jīva-Prakṛti-s or Para-Prakṛti-s are many. To Puruṣa-Jīva must be always negative, however positive it may be towards the forms of Apara-Prakṛti. Puruṣa is always Male. And to Him, Jīva-Prakṛti is always a female. As the Vaiṣṇava-s say, there is only one male in all Bṛndāvana and that male is the Lord S'rī Kṛṣṇa. In devotional practice, one should consider himself a female, the male being the Lord of the universe, as reflected in the heart of every man.

The Gopī-s heard the music and went to S'rī Kṛṣṇa.

If you are of the world, go back to the world. But no, the Gopī-s were not of the world. They had every right to the union. And S'rī Kṛṣṇa could not deny them His companionship. Nay, it was a great thing to the Lord Himself that Jīva-s should return to Him with all their spiritual experiences that the Universe might be served and protected. The concession was natural, the joy was mutual. But in the midst of the union itself, there is a danger, a most subtle danger, that of Egoism, "I am in union with the Lord." The first and the last weakness of humanity, this I-ness is a draw-back even in the highest spiritual life of man. The Gopī-s thought of *themselves* and there was an instant break in the union. The Lord disappeared. The Lord incarnated for the good of the Universe and not of individuals, and if individuals were dear to Him it was for the sake of the Universe. He was no special property of the Gopī-s. What did the Gopī-s do? They imitated his ations on the Earth. They followed His footsteps wherever found. They approached the Lord as much as they could in idea.

At last they broke out, "Thou art surely not the son of a Gopī. Thou art the inmost seer of all beings. Implored by Brahmā thou hast appeared, O friend in the line of the Sāttvata-s for the protection of the Universe."

The Gopī-s now realised that the Lord they wanted to be united to was the Lord of the Universe. His mission was the protection of the universe. Could they share with Him? It was then and then only that they could expect a continuity of the union. It was not for themselves only that they had any further right. But the Gopī-s now cared not for themselves. They cared for their Lord, whom they now knew and realised to be the Lord of the Universe.

And lo! the Lord appeared again. This time there was union but not individual union. Hand in hand, the Gopī-s formed a circle with their Lord, not the individual Lord, but the universal Lord making Himself many. Every Gopī held the hands of the Lord and all the Gopī-s collectively formed one circle, and the circle went on dancing and dancing. The Deva-s looked with wonder and envied the lot of the Gopī-s. Let that wonder grow amongst us. Let us catch a glimpse of that divine dance, that Rāsa-Līlā, that men may become gods on the Earth.

Sudarsana, Śaṅkhacūḍa, Ariṣṭa, Kesin and Vyoman.

The Vidyādhara-s and Yakṣa-s were controlled and other obstacles overcome. Even the barrier of Akāśa, which forms the final limit of actions and wisdom in the universe, was pushed through. Work was now over at Bṛndāvana. The Bhakta-s were now fit to pass across the limits of Brahmāṇḍa to Goloka.

Akrūra. With the advent of Akrūra, we move backwards from the heart to the head, from the world of Bhakta-s to the world at large. When Kaṁsa presided over Mathurā, men were guided by Self in their thoughts and actions. Jarāsaṁdha, who represented the Brāhmanism of self-seeking Yajña-s, was the friend of Kaṁsa.

Akrūra was the messenger selected by Kaṁsa to fetch Rāma and Kṛṣṇa from Bṛndāvana. *Krūra* is cruel. Akrūra is one who is not cruel. It was not cruelty on the part of Akrūra to take Rāma and Kṛṣṇa to Mathurā. He was no doubt seemingly cruel to the Gopī-s. But he was kind to the generality of mankind, who did not live in Bṛndāvana.

The Gopī-s, followers of the path of Devotion, could not bear the sight of him and they called him a mock Ṛṣi. But he was really a Bhakta himself, though he adhered to Vaidika Karman. He performed the Vaidika Saṁdhyā and recited Vaidika Mantra-s; he was rewarded with the vision of Rāma and Kṛṣṇa in meditation.

This votary of Karma-Kāṇḍa was a fitting messenger from Kaṁsa. He united in himself the spirituality of Karma-Kāṇḍa and the unselfishness of the path of Devotion.

From Bṛndāvana to Mathurā we proceed from the inner man to the outer man, from the everlasting companions of S'rī Kṛṣṇa to His surroundings as an Avatāra.

In the Bṛndāvana-Līlā, we find Kṛṣṇa in his relations to the holy beings and to the Deva-s who incarnated with Him for the good of the universe. Whenever a great Avatāra appears on the Earth, his companions also appear with him. His relations to his own companions serve as a living example to others. They afford a

lesson to all Bhakta-s for all time. This part of the Līlā is based upon undying eternal truths, upon the permanent relations between Jīva and Īśvara. The heart of man is the seat of this Līlā, which can be reproduced at all times, in the heart of every real Bhakta. The Gopi-s are the same now as they were when Kṛṣṇa sanctified the Earth. They are the preservers of the universe, according to Gopicandanaopaniṣad. And their ranks may be increased by devoted Bhakta-s who give up all for the sake of the universe and its Lord.

There is one point more in the relations of the Gopa-s and Gopi-s to Kṛṣṇa. Love was the one bond which united them all to Him. They sought him in their inmost heart, they talked to him, they knew him as one of themselves. He was a son to them, a companion, a lover. Whatever pleased the Lord pleased them. Whatever was His work was their work too. They abnegated themselves. They merged themselves entirely in Kṛṣṇa. There was no question of duty; no rules, no injunctions. The Veda-s did not exist for the dwellers in Bṛndāvana. The Smṛti-s were not written for them. They did not tread the path of karman. Love-bound, they gave themselves entirely up to Kṛṣṇa and they did not stop to ask the reason why; they did not stop to cast a glance at the world they had left.

But the union was hardly complete; the Gopī-s had scarcely embraced their friend, their lover, when he disappeared into the regions of the Universe. The message came that He was to be sought in the Universe.

The Lord of the Universe was not the lover of the Gopi-s. He could not be the direct object of their love. But, when the Gopī-s knew that their own Kṛṣṇa was the

Lord of the Universe, they failed not to bear the same love to Him. But the majesty of the Universe was ill-adapted to the sweetness of their domestic love. They were out of harmony with the lordliness of their Lord at Dvārakā. So when the Lord finally received them at Kuruksetra, the Gopī-s said that, home-bred as they were, they could not forget the lotus-feet of Kṛṣṇa in their heart. They were re-united to Kṛṣṇa, as the all-pervading Puruṣa, the preserver of the Universe. The veil may be lifted a little further. We have already seen that life in the higher Loka-s is purely unselfish, for, as the Bhāgavata says, the higher Loka-s are transformations of Niṣkāma-Karman. We are to abnegate ourselves before we can go to Maharloka. This abnegation can be accomplished by merging ourselves in some one who stands across the Trilokī. Love alone breaks the barrier between man and man. If we can get an object of unselfish love, to whom we can give everything that we have, we may easily learn the lessson of self-surrender. By the bond of love, souls group together in Maharloka and they learn the first lessons of universal life. What better object of love can one have than one of the Avatāra-s himself? What union will be more glorious, more lasting, more spiritual? And S'rī Kṛṣṇa offered himself for such love to those that are devoted to him. And the most fortunate amongst humanity are those that complete the love-union with S'rī Kṛṣṇa. They form an inseparable group with Him, and the plane of their union is Goloka. The Vaiṣṇava-s place that Loka higher than Vaikuṇṭa itself. It is the plane proper of S'rī Kṛṣṇa, where he is always at home with his Bhakta-s. There may be many centres round which souls might gather in the higher Loka-s,

many types of universal life, but there is none so high, so noble, so glorious, as the centre afforded by Lord Krsna. When Krsna incarnates, He cannot do so singly. The Gopī-s appear with Him. Caitanyacaritāmṛta, which embodies the teachings of Caitanya, says that the Līlā of Kṛṣṇa is reproduced throughout the fourteen Manvantra-s over all parts of the Brahmāṇḍa, just as days and nights are produced over all parts of the earth. The Līlā is constantly performed in Goloka, and it is reproduced over parts of Brahmāṇḍa, according to the will of Krsna. Bṛndāvana is only a reflection of Goloka.

When we go to Mathurā, we find the Asura attendants of Kaṁsa representing all the predominating vices of the time. Pride, arrogance, envy and malice, worldliness and anger,—all that keep up the materiality in man were to be found among the best of his followers and advisers.

They were all subdued and Kaṁsa himself brought down from his high platform.

When Kṛṣṇa went to Mathurā and Dvārakā, we find him as an Avatāra, inaugurating a new era in the spiritual history of the Universe. We find him there in all His majesty, glory and divine lordship. Those who follow him there follow the path of Divine Lordship. Those who follow Him at Bṛndāvana follow the path of Divine Love and sweetness.

END OF BṚNDĀVANA-LĪLĀ

MATHURĀ-LĪLĀ

THE HUNCH-BACKED GIRL AND THE PĀṆDAVA-S

Sk. X. Ch. 48—49

To keep his word, S'rī Kṛṣṇa went with Uddhava to the house of the hunch-backed girl. He gratified her desire and gave her what she wanted.

S'rī Kṛṣṇa then went with Rāma and Uddhava to the house of Akrūra. Akrūra rose up to receive them. He adored Kṛṣṇa saying: "Thou hast come down for the good of the Universe. Whenever the golden path of the Veda-s is crossed by the evil paths of unbelievers, Thou dost manifest Thyself, as now, by thy attribute of Sattva."

S'rī Kṛṣṇa said:

"Good people like yourselves are to be always adored by men and the Deva-s. For while Deva-s are self-seeking, Sādhu-s are not so. The places of sancity on the earth and idols and stones, that symbolise divinity, have the power to purify the mind after long service, while the very sight of Sādhu-s is purifying. Go thou to Hastinā-pura and make enquiries about the Pāṇḍava-s. They are still young and they have lost their father. We hear

they are living with Dhṛtarāṣṭra. But the blind king is too much in the hands of his evil sons and so he may not be impartial to his nephews. So enquire whether his treatment of them is good or bad. When I know that, I shall do what is best for my friends."

Akrūra went to Hastināpura and learned from Vidura and Kuntī the cruel treatment of the Paṇḍava-s by Dhṛtarāṣṭra and his sons. Dhṛtarāṣṭra confessed that he could not hold the balance evenly between his sons and nephews, as his attachment for his sons was too great.

Akrūra returned to Mathurā and informed Rāma and Kṛṣṇa of all that he had heard.

JARĀSAṀDHA, YAVANA AND DVĀRAKĀ

Sk. X. Ch. 50

Kaṁsa had two wives, Asti and Prāpti. They were the daughters of Jarāsaṁdha, king of Magadha (modern Bihar). The latter king learned from his daughters the fate of Kaṁsa and became highly enraged. He collected an army of thirteen Akṣauhiṇī-s, (one Akṣauhiṇī consists of 21,870 chariots, as many elephants, 65,610 horses, and 1,09,350 foot), and he besieged Mathurā on all sides.

Kṛṣṇa thought for a moment how he could best serve the object of his Avatāraship. He found in the army before him a collection of the forces that oppressed the Earth. He thought of killing the army and of saving Jarāsaṁdha, who might be instrumental in raising such large armies over and over again. "For it is to remove the weight now oppressing the Earth that I have incarnated. I have to protect the good people and kill those that are not so." Two chariots came from the Heavens fully equipped. Rāma and Kṛṣṇa drove out on those chariots. They killed the whole army at once. Rāma fell upon Jarāsaṁdha and well-nigh killed him when Kṛṣṇa caused him to be set free. Jarāsaṁdha, in his disgrace, thought of practising asceticism but he was kept off by other kings who consoled him with words of worldly wisdom.

The king of Magadha was however not to be easily put down. Seventeen times he led his army to an attack on Mathurā, and each time he lost his entire army at the hands of Kṛṣṇa and his followers. Before the fight commenced for the eighteenth time, Kālayavana appeared on the field of battle with three crores of Mleccha troops. Kṛṣṇa held counsel with Rāma as to the course to be adopted. The brothers might engage with Kālayavana in fight, but Jarāsaṁdha would make havoc in the meantime amongst their clansmen at Mathurā. So Kṛṣṇa planned the erection of a fort, within the sea, where he might harbour his clansmen in safety. So the fort was built extending over twelve Yojana-s. It was laid out with a town of exquisite skill and workmanship. High buildings with golden towers, extensive roads, and large gardens enhanced the beauty of the town. The Deva-s offered their best things and the Lokapāla-s surrendered their rulership to S'rī Kṛṣṇa. By Yogic powers Kṛṣṇa removed his kinsmen to this town. He then left the town in charge of Balarāma and himself went out to fight with Yavana. (Yavana, is one who is altogether outside the pale of Hinduism, a Mlechha.)

Kālayavana recognized Kṛṣṇa and pursued him. Kṛṣṇa drew him inside a mountain cave. There Kālayavana found a man lying asleep. He thought Kṛṣṇa was pretending to sleep. So he gave the man a kick. That man had been sleeping for a long time but he gradually opened his eyes and in anger looked at Yavana who became consumed by the fire proceeding from that look.

MUCUKUNDA

Sk. X. Ch. 51

KING Parīkṣit asked—"Who was the man and why was he sleeping in the cave?"

S'uka replied:

"He was a descendant of the line of Ikṣvāku, son of the great King Māndhātaṛ, by name Mucukunda. He had helped the Deva-s in their fight with the Asura-s. When the fight was over, the Deva-s showed him the cave and asked him to rest there. The Deva-s blessed him with a long sleep."

When Yavana was killed, Kṛṣṇa appeared before Mucukunda.

"Who mayest thou be with such overpowering glory?" the latter asked.

Kṛṣṇa replied:

"My births and deeds are infinite. Even I cannot count them. At the request of Brahmā, I am at present born in the line of Yadu as the son of Vasudeva, for the protection of religion and for the rooting out of the Asura-s. I have killed Kaṁsa who is no other than Kālanemi. I have killed Pralamba and others. This Yavana was also killed by me, by means of the fire from your eyes. I have now come here to favour thee, for I am bound by affection to my votaries. Ask what boon thou likest. Thou shalt have all thou desirest."

Mucukunda remembered the foretelling of Garga that there was to be a Divine Incarnation in the 28th Kali-Yuga and he therefore knew Kṛṣṇa to be the divine Lord. He asked for no boon but devotion to Kṛṣṇa.

"Truly" said Kṛṣṇa, "thy mind is pure and noble for it is not tempted by boons. Those that are wholly devoted to me do not yield to desires. Those that are not devoted may control their mind by Prāṇāyāma and other practices but, as their desires are not overcome, they are bound to go astray. Roam about the Earth, with mind fixed in me. Thy devotion shall never fail. Wash away the impurities of the present life with devoted concentration of the mind. In the next birth thou shalt be born as a Brāhmaṇa and become the greatest friend of all beings, and thou shalt then fully attain to me."

Mucukunda came out of the mountain cave. He found that the animals and trees were all short-sized and hence inferred it was Kali-Yuga. He made his way to the north and engaged himself in devotional practices in the Badari-Āsrama of Nara and Nārāyaṇa.

(What was the next birth of Mucukunda? How did he befriend the universe! Or is he still to come?)

Kṛṣṇa came back to Mathurā. He killed the Mlechha troops. His men and cattle were carrying the booty to Dvāraka. When on the way, Rāma and Kṛṣṇa were attacked by Jarāsaṁdha with a large army. The brothers feigned a flight. Jarāsaṁdha chased them with his army. They climbed up a mountain. Jarāsaṁdha made a search, but could not find them. He then set fire to the mountain sides. The brothers jumped down eleven Yojana-s and made their way to Dvāraka.

DVĀRAKĀ-LĪLĀ

Rukmiṇī

Sk. X. Ch. 52—54

We have been already told of Balarāma's marriage with Revatī.

Sri Kṛṣṇa married Rukmiṇī in the Rākṣasa form of the marriage. (The seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in the battle or wounded and their houses broken open, is the marriage styled Rākṣasa).

King Bhīṣmaka of Vidarbha had five sons, Rukmin, Rukmaratha, Rukmabāhu, Rukmakeśa, and Rukmamālin. He had also one daughter Rukmiṇī. (*Rukma* means bright, radiant, also gold).

Kṛṣṇa and Rukmiṇī had heard of each other and they made a vow of marriage. Rukmin however betrothed his sister to Śiśupāla, son of the king of Cedi. Rukmiṇī secretly sent a Brāhmaṇa messenger to Kṛṣṇa and gave him a letter. The Brāhmaṇa was received well by Kṛṣṇa. He read out the following letter of Rukmiṇī.

"O Acyuta, thou most lovely of all, my mind has broken through all false shame and has become attached to thee, for I have heard of thy excellences, which reach

the ear only to remove all sufferings and I have heard of thy beauty, which gives all that is desired to the seer thereof.

O Mukunda, O Nṛsiṁha, where is the girl, however well-born, modest and great she may be, that will not choose thee as her husband, unequalled as thou art in birth, grace, beauty, wisdom and riches, and the most pleasing to all mankind.

Therefore thou art chosen by me as my husband. I offer myself up to thee. Come thou here and make me thy wife. Thou dost deserve to have me soon. Let not S'isupāla touch me, like a jackal touching the share intended for a lion.

If I have done virtuous acts, if I have rightly served the great Lord S'iva, then come, O brother of Rāma, and hold my hand and let not others do so. The day after to-morrow is fixed for my marriage. Come thou unnoticed. Defeat S'isupāla and others and carry me away by force in the Rākṣasa form of marriage.

I shall tell you how it will not be necessary to kill my friends within the house. The day before the marriage there will be a large gathering outside the town to worship the goddess Durgā, and I as bride shall be present there."

The message was thus delivered. S'rī Kṛṣṇa vowed to marry Rukmiṇī by force. He ordered Dāruka (His charioteer) to bring the chariot. Then he took the Brāhmaṇa with him and reached Kuṇḍina, the town of Bhīṣmaka, in one day.

Kuṇḍina was gay with preparations for the marriage. Damaghoṣa, the father of S'isupāla, also made grand preparations. He came with a large retinue to Kuṇḍina,

Bhīṣmaka went out to receive him, and led him to his quarters. Sālva, Jarāsaṁdha, Dantavakra Viḍūratha, Pauṇḍraka, and many other kings, friendly to Damaghoṣa joined him with large armies. They anticipated a fight with Kṛṣṇa and Rāma and they came well prepared for the occasion. Rāma heard that Kṛṣṇa went all alone and the preparations made by his enemies. So he lost no time in gathering a large army and marching for Kuṇḍina.

Bhīṣmaka heard of the approach of Kṛṣṇa and Rāma. He gladly received them and gave them quarters. Rukmiṇī, guarded by the army, went to the temple of Durgā with her companions. She worshipped the Goddess and prayed for Kṛṣṇa as her husband. She then left the temple and was about to get into the chariot when S'rī Kṛṣṇa carried her off by force in his own chariot.

Jarāsaṁdha and other kings were defeated by the Yadu chiefs and they took to flight. They consoled S'isupāla and then each went to his own place.

Rukmin vowed that he would not return to Kuṇḍina till he had killed Kṛṣṇa and rescued his sister. He attacked Kṛṣṇa but was defeated by him. Kṛṣṇa was about to kill him when Rukmiṇī interceded on his behalf. Kṛṣṇa then partially shaved his head and chin and left him. Being thus disgraced, Rukmin built a town called Bhojakaṭa and lived there.

Kṛṣṇa brought Rukmiṇī to Dvārakā and married her in due form.

PRADYUMNA

Sk. X. Ch. 55

THE god Kāma is an aspect of Vāsudeva. He had been burnt before by the fire of Rudra's anger. To get back his body, he was born as the son of Kṛṣṇa by Rukmiṇī and became known as Pradyumna. He was not unlike his father in every respect. The Asura S'ambara, who was Kāma (or passions) incarnate, (Kāmarūpin), knew the child to be his enemy and stole him away and threw him into the sea. A big fish swallowed him up. That fish with others was caught in a large net by the fishermen. They presented the fish to S'ambara. The servant cut open the fish and the child came out. They made him over to Māyāvatī. She was frightened but Nārada told her all about the child. This Māyāvatī, named Rati, had been the wife Kāma. She had been waiting for the reappearance of her husband in a body. She was employed by S'aṁbara as a cook. Knowing the child to be Kāmadeva, she nursed him and became attached to him. In time, Kāmadeva grew up and Māyāvatī approached him with expressions of love. "What is this, mother?" asked Kāmadeva, "Why this change in your feelings towards me!"

"Thou art Kāmādeva, O Lord, son of Kṛṣṇa. Thou hadst been stolen away by S'ambara. I am thy wife

Rati. The Asura had thrown thee into the sea, when a fish devoured thee. I have got thee back from the stomach of that fish. S'ambara is an adept in many forms of Māyā. Kill him by means of delusion and other powers of Māyā known to thee."

Rati gave to Pradyumna the Vidyā known as Mahāmāyā, the destroyer of all other Māyā-s.

Pradyumna fought with S'ambara and killed him with the help of Māhāmāyā. Rati then carried her husband to Dvārakā. There the women mistook him for Kṛṣṇa and bashfully moved aside. Even Rukmiṇī could only half decide that he was her son. Kṛṣṇa appeared with Vasudeva, Devakī and Rāma. Nārada related the story of Pradyumna's adventures. There was great joy at Dvārakā and people welcomed Pradyumna and his wife. Pradyumna was an image of Kṛṣṇa. What wonder if even his mother became attached to him!

THE JEWEL SYAMANTAKA, JĀMBAVATĪ AND SATYABHĀMĀ

Sk. X. Ch. 56

KING Satrājit was a votary of the Sun-God. He got a present of the Syamantaka jewel from his deity. He came to Dvārakā with the jewel on his neck. He shone with such a lustre that people mistook him for the sun. The jewel used to bring forth 16,000 pala-s of gold every day. S'rī Kṛṣṇa begged the jewel for the king of the Yadu-s, but Satrājit would not part with it. One day his brother Prasenajit rode on a hunting excursion into the forests, with the jewel on his neck. A lion killed him and his horse and carried away the jewel. The Bear-chief, Jāmbavat, killed the lion and took away the jewel into his cave and made it the plaything of his son. When Prasena did not return, Satrājit thought that he had been killed by Kṛṣṇa. People also suspected him. To get rid of this unjust reproach, S'rī Kṛṣṇa went on a search himself with his men. He traced out the remains of Prasena, the horse and the lion. He then entered the cave of the Bear-chief, leaving his men outside. The infant son of Jāmbavat was playing with the jewel. Kṛṣṇa appeared before the boy. The nurse screamed aloud. Jāmbavat rushed out in anger and attacked Kṛṣṇa. The fight went on for twenty eight days

and at last Jāmbavat was overpowered. He then knew S'rī Kṛṣṇa as Viṣṇu, the primal Puruṣa and prayed to Him. S'rī Kṛṣṇa said the object of his entering the cave was to recover the jewel, as he wanted to remove the suspicion that he himself had taken it. Jāmbavat gladly offered his daughter Jāmbavatī also with the jewel to S'rī Kṛṣṇa who then returned to Dvārakā with his bride and the jewel. He called an assembly and, in the presence of all, made over the jewel to Satrājit. He also told him how he got it back. Satrājit felt deeply mortified. He came back to his kingdom and thought how he could best appease S'rī Kṛṣṇa whom he had offended by groundless suspicion. At last he offered his daughter Satyabhāmā to Kṛṣṇa and also the jewel. Kṛṣṇa said: "We do not want the jewel, O King. Thou art the votary of the Sun-god. Let it remain with thee. We shall partake of its blessings."

SYAMANTAKA, AKRŪRA, KṚTAVARMAN AND S'ATADHANUS

Sk. X. Ch. 57

HEARING that the Paṇḍava-s had been killed in the Lac-house, Rāma and Kṛṣṇa went to Hastināpura to offer their condolences. Taking advantage of their absence, Akrūra and Kṛtavarman said to S'atadhanus,—" Satrājit promised the Syamantaka jewel also when he made over his daughter to S'rī Kṛṣṇa. Why shall not the jewel be taken from him? Why shall he not share the fate of his brother?" The wicked S'atadhanus under this evil instigation killed Satrājit while he was asleep and carried away the jewel. Satyabhāmā went to Hastināpura and informed Kṛṣṇa of the killing of her father. The brothers came back to Dvārakā. Kṛṣṇa made preparations for killing S'atadhanus and for recovering the jewel from him. S'atadhanus sought the help of Kṛtavarman. But he knew too well the might of S'rī Kṛṣṇa and he declined to give any help. S'atadhanus then turned to Akrūra. Akrūra knew Kṛṣṇa as Ātman and he would not do anything. S'atadhanus however left the jewel with Akrūra and fled back on horse-back. Rāma and Kṛṣṇa followed him to Mithilā. S'atadhanus left the horse and ran away on foot. S'rī Kṛṣṇa soon overtook him and cut off his head with his Cakra.

He then searched for the jewel, but could not find it. Turning to his brother, he said, "For nothing have I killed S'atadhanus. The jewel is not with him." Rama replied—" S'atadhanus must have left the jewel with some one. Try to find him out. Go back to Dvārakā. I shall in the meantime pass some time with my friend, the king of Mithilā." Rāma remained at Mithilā for a few years. Duryodhana also came there. He learned the art of fighting with the mall from Rāma.

S'rī Kṛṣṇa went back to Dvārākā and told Satyabhāmā how he had killed S'atadhnus but could not find the jewel. Kṛtavarman and Akrūra heard all that took place and they fled for their lives from Dvārakā. In the absence of Akrūra the people of Dvārakā suffered from bodily and mental pain as well as disturbances from the Deva-s and the elements. Those who forgot the glory of Srī Kṛṣṇa attributed all this to the absence of Akrūra. But it was not possible that such things should happen where Sri Kṛṣṇa resided (without His wish).

"Once upon a time there were no rains at Kāsī (Benares). The king of Kāsī offered his daughter Gāndinī to S'vaphalka and it rained at Kāsī. Akrūra is the son of that S'vaphalka. He has got the powers of his father. It rains wherever Akūra lives and the land becomes free from epidemics and calamities."

The old people talked thus. S'rī Kṛṇṣa knew it was not so. He sent for Akrūra, showed him every respect, and smilingly addressed him thus. "O lord of giving (*Dānapati*), S'atadhanus must have left the Syamanataka jewel with thee. I knew this from before. Satrājit left no son. His daughter's son is therefore his true heir. But it is not so easy to keep the jewel. Thou dost keep

the observances well. So let it be with thee. But in the matter of this jewel, even my brother does not believe me. Therefore show it once and give peace to your friends." Akrūra made over the jewel to S'ri Kṛṣṇa. He showed it to his clansmen, in order to remove the stain of suspicion against him. He then returned it to Akrūra.

THE OTHER WIVES OF S'RĪ KṚṢṆA

Sk. X. Ch. 58—59

S'RĪ KṚṢṆA went to see the Pāṇḍava brothers at Hastināpura. They gave him a most devoted reception. One day Kṛṣṇa and Arjuna went on a hunting excursion to the side of the Yamunā. They saw there a most beautiful girl. Arjuna asked who she was. The girl replied: "I am the daughter of the Sun-god. Desiring Viṣṇu to be my husband, I have performed great Tapas. I shall have no other husband. Let that friend of the friendless be pleased with me. My name is KĀLINDĪ. I am to reside in the waters of the Yamunā in the abode built by my father till I see Acyuta." Kṛṣṇa placed the girl on his chariot and took her to Yudhiṣṭhira.

It was at this time that Kṛṣṇa got a town built by Viṣvakarman at the request of Arjuna and the Khāṇḍava forest was burnt by the Fire-god.

The rains over, Kṛṣṇa went to Dvārakā and there duly married Kālindī.

Vinda and Anuvinda, two princes of Avantī, were followers of Duryodhana. Their sister MITRAVINDĀ wanted to marry Kṛṣṇa but they dissuaded her. So Kṛṣṇa carried away the girl by force and married her. She was the daughter of his father's sister Rājādhidevī.

In Kosala, there was a virtuous prince named Nagnajit. He had a daughter named SATYĀ, also called NĀGNĀJITĪ after her father. No one could marry her who had not overcome seven fierce bulls. Kṛṣṇa went to Kosala with a large retinue and he was received well by the prince. The girl prayed to the Fire-god to have Kṛṣṇa as her bridegroom. Kṛṣṇa overcame the bulls and married the girl.

Kṛṣṇa then married BHADRĀ of Kekaya, the daughter of her aunt (father's sister) S'rutakīrti. He also carried away by force LAKṢMAṆĀ, the daughter of the king of Madra.

Naraka, son of the Earth, deprived Aditi, mother of Indra, of her ear-rings, Varuṇa of his umbrella and Indra of his seat at Maṇi-Parvata (Mountain of jewels). Indra complained to Kṛṣṇa. He went with his wife Satyabhāmā to Prāgjyotiṣa, the town of Naraka. That town was well fortified and it was protected by the Daitya Mura and his meshes. Kṛṣṇa forced his passage through all obstacles and had a fight with Mura whom he slew with his Cakra. The seven sons of Mura,—Tāmra, Antarikṣa, S'ravaṇa, Vibhāvasu, Vasu, Nabhasvat and Varuṇa,—under the lead of one Pīṭha also attacked Kṛṣṇa, but they were all killed. Naraka then himself fought with Kṛṣṇa and was killed by him. The Goddess Earth then approached Kṛṣṇa and, after adoring him, said: "This Bhagadatta, son of Naraka, takes Thy refuge. Please pass Thy hand round his head."

Kṛṣṇa gave him assurances of safety and he then entered the house of Naraka. Naraka had carried away 16 THOUSAND GIRLS by force. Kṛṣna sent away these girls and much treasure to Dvārakā. He then went with

Satyabhāmā to the place of Indra and there restored the ear-rings to Aditi. At the request of his wife, Kṛṣṇa uprooted the Pārijāta tree and placed it on the back of Garuda. The Deva-s resisted, but Kṛṣṇa defeated them all. The Pārijāta tree was planted in the quarters of Satyabhāmā and it spread its fragrance all round. Kṛṣṇa married the 16 thousand girls at one and the same moment by assuming as many forms.

KṚṢṆA AND RUKMIṆĪ

Sk. X. Ch. 60

KṚṢṆA and Rukmiṇī were once sitting together, when, turning to his wife with a smile, Kṛṣṇa spoke the following words:

"Princess, thou wert coveted by great and powerful kings. Thy brother and thy own father offered thee to S'isupāla and others. How is it then thou didst accept me who am not thy equal? See how we have taken shelter in the sea being afraid of the kings. Having powerful enemies, we can hardly be said to occupy our kingly seats. O thou with beautiful eyebrows, woe to those women who follow such men as have unknown and uncommon ways of their own. Poor as we are, wealthy people hardly seek us. It is meet that they should marry or make friendship with each other, who are equals in wealth, birth, power and beauty. It is through ignorance and short-sightedness that thou hast married one who is void of all Guṇa-s (good qualities) and is praised only by Bhikṣu-s (beggars). Therefore do thou seek some Kṣattriya king who will be a match for thee. S'isupāla, Sālva, Jarāsandha, Dantavakra and other kings and even thy own brother Rukmin, blindfolded by pride, showed hostility to me. For the repression of their pride, I the punisher of evil men brought thee here. But we are indifferent to the body and the house, void of all desires, fixed in self, all full, with the light within, without actions."

(Without anticipating our general study of the Dvārakā-Līlā, it is sufficient to mention here that

Rukmiṇī is the spiritual energy of Mūla-Prakṛti, or rather the light of Puruṣa, as reflected on Prakṛti. The gist of what Kṛṣṇa says is that there is an essential difference between Prakṛti and Puruṣa. Puruṣa is void of Guṇa-s, while the Guṇa-s form the essence of Prakṛti. Coming from Prakṛti, Rukmiṇī must follow the Prākṛta elements. And if Kṛṣṇa wrested her away from the hands of the material energies of Prakṛti and even from her own prākṛta basis (her brothers and father), it was because the material energies had asserted themselves too much. This was done in the Seventh Manvantara, when the spiritual ascent was a Kālpic necessity. Was Rukmiṇī to remain wedded to Kṛṣṇa for the remaining period of the Kalpa, or was she to go back to her brothers and their friends ?)

Rukmiṇī replied :

"O Lotus-eyed ! even so it is as thou sayest. I am quite unlike thee, the Great Bhagavat. Lord of even Brahmā, Viṣṇu and S'iva, Thou art plunged in Thine own greatness. What am I to Thee, the Guṇa-s forming my essence ? It is only ignorant people who worship me. (For fear of kings, thou hast taken refuge in the sea.) But the kings are the Guṇa-s, (Sound, Touch, Form, Taste, and Smell which compose the objective world.) For fear of them, as it were, thou hast taken refuge in the inner ocean of the heart, and there thou dost manifest Thyself, as pure Caitanya. The object-seeking Indriya-s are no doubt thy constant enemies. But when thou speakest of giving up kingly seats, why even thy votaries give them up, as darkness itself. The ways of even Muni-s who worship Thy Lotus feet are unknown ; what of thine own ? When their ways are uncommon, what

of thine? Thou art poor indeed, for there is nothing besides thee, (and so nothing can form Thy wealth.) But thou dost receive the offerings of others who seek thee. It is not through ignorance, but knowing that thou art the Ātman of the Universe, that I have sought Thee. The flow of Time that arises from Thine eye-brow swallows up the desires of even Brahmā and others. I did not even seek them for Thy sake. What speakest thou of others? As the lion carries away his share by force from other animals, so thou didst carry me away from amongst the kings. How can I believe that thou didst take shelter in the sea from fear of such kings? Aṅga, Pṛthu, Bharata, Yayāti, Gaya and other jewels of kings gave up their kingdoms and sought thee in the forests. Did woe befall them that thou talkest of woe to me? The Guṇa-s have their resting place in thee. Thou art the home of Lakṣmī. Mokṣa is at Thy feet. What foolish woman shall follow others, neglecting Thee? I have accepted thee, the Lord and soul of the Universe, the giver of all blessings here and hereafter. Let thy Mokṣa-giving feet be my shelter. Let those women have the kings for their husbands, those asses, bullocks, dogs, cats, and servants who have not heard of Thee. (What is man without Ātman?) Those that have not smelt the honey of Thy Lotus feet seek the dead body, though it seems to be alive, consisting of flesh, blood, bone, worms, excrement, phlegm, bile and gas, covered over with skin, hair and nails. (Mūla-Prakṛti in the Universe, or Buddhi in man, is wedded to Ātman represented by S'rī Kṛṣṇa. The kings represent here the followers of material elements in the Universe or in man.)

THE SONS OF KṚṢṆA

Sk. X. Ch. 61

THE wives of Kṛṣṇa had each ten sons.

The sons of Rukmiṇī were.—Pradyumna, Cārudeṣṇa, Sudeṣṇa, Cārudeha, Sucāru, Cārugupta, Bhadracāru, Cārucandra, Vicāru and Cāru.

The ten sons of Satyabhāmā were.—Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumat, Chandrabhānu, Bṛhadbhānu, Atibhānu, S'rībhānu and Pratibhānu.

Jāmbavatī had ten sons.—Sāmba, Sumitra, Purujit, S'atajit, Sahasrajit, Vijaya, Citraketu, Vasumat, Draviṇa, and Kratu.

Nāgnajītī had ten sons.—Bhānu, Candra, As'vasena, Citragu, Vegavat, Vṛṣa, Āma, S'aṅku, Vasu and Kunti.

Kālindī had ten sons.—S'ruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, S'ānti, Dars'a, Pūrṇamāsa and Somaka.

Mādrī had ten sons.—Praghoṣa, Gātravat, Siṁha, Bala, Prabala, Ūrdhvaga, Mahās'akti, Saha, Ojas and Aparājita.

Mitravindā had ten sons.—Vṛka, Harṣa, Anila, Gṛdhra, Vardhana, Annāda, Mahāṁsa, Pāvana, Vahni and Kṣudhi.

Bhadrā had ten sons—Saṁgrāmajit, Bṛhatsena, S'ūra, Praharaṇa, Arijit, Jaya, Subhadra, Rāma, Ayus and Satya.

Rohiṇī (illustrative of the 16 thousand wives) had Tāmratapta and other sons.

Pradyumna had, by Rukmavatī, daughter of Rukmin, one son Aniruddha.

There were millions and millions in the line of Kṛṣṇa.

Though Rukmin vowed enmity to Kṛṣṇa, he gave his daughter to Kṛṣṇa's son, out of regard for his own sister Rukmiṇī.

Balavat son of Kṛtavarman married Cārumatī, daughter of Rukmiṇī.

Rukmin also gave his grand-daughter Rocanā in marriage to Aniruddha.

THE DEATH OF RUKMĪN

Sk. X. Ch. 61

Rāma, Kṛṣṇa, Pradyumna, Rukmiṇī and others went to Bhojakaṭa, the seat of Rukmin, on the occasion of Aniruddha's marriage. When the marriage was over, the assembled kings advised Rukmin to challenge Rāma to a game of dice. At first, the wager was laid by Rāma at one hundred, one thousand and ten thousand gold coins respectively. Rukmin won all the games. The king of Kaliṅga derided Rāma by showing his teeth. Rāma did not like this.

Rukmin then laid the wager at one lakṣa of gold coins. Balarāma won the game. But Rukmin falsely declared that he had won it.

Rāma then laid the wager at ten crores. Rāma won the game this time also. But Rukmin falsely said: "I have got it—let the by-standers decide this." At this time, a voice from the heavens said that Balarāma had the victory by fair means and Rukmin was telling a lie. But Rukmin under evil advice did not mind this. He and the kings derided Balarāma. "Keeper of cows, what know you of games? They are the province of kings." Balarāma could bear it no longer. He took his club and killed Rukmin. He then broke the teeth of the king of Kaliṅga. The other kings fled in fear.

BĀṆA

Sk. X. Ch. 62—63

Bāṇa, the eldest son of Bali, had one thousand hands. He was a votary of S'iva. S'iva asked him to name a boon and he prayed to S'iva to be the keeper of his place. Once he told S'iva that there was too much fighting-urge in his limbs, but he found no match for him except S'iva himself. Even the elephants of space ran away in fear. S'iva said angrily: "Fool that thou art, thou shalt fight with one equal to myself. Thy eminence shall then be lowered." The Asura chief gladly waited for the day.

Bāṇa had a daughter named Uṣā. She met Aniruddha in a dream. On getting up, she exclaimed, "Friend where art thou?" Her attendant Citralekhā, daughter of the minister, named Kumbhāṇḍa, enquired whom she was looking for. Uṣā described the figure she had seen in her dream. Citralekhā pointed out to her Deva-s, Gandharva-s, and men, one after another. At last, when she pointed to the figure of Aniruddha, the princess indicated him as her lover. Chitralekhā by her yogic powers went to Dvārakā and carried away Aniruddha, while he was asleep. The prince and the princess passed their days together in the privacy of Uṣā's apartment. The

men of the guard found some significant change in Uṣā. They informed the King. Bāṇa came in unexpectedly and he found his daughter playing with a young man. The armed attendants of Bāṇa attacked Aniruddha but he killed many of them with his club and they ran away. Bāṇa then tied the prince with serpents' twinings.

Nārada carried the news to Kṛṣṇa. Rāma and Kṛṣṇa, with their followers and a large army, attacked S'oṇitapura, the seat of Bāṇa. S'iva engaged in fight with Kṛṣṇa, Kārttikeya with Pradyumna, Bāṇa with Sātyaki, Kumbhāṇḍa and Kūpakarṇa with Balarāma and Bāṇa's son with Sāmba. Kṛṣṇa worsted S'iva and Pradyumna worsted Kārttikeya. Bāṇa then attacked Kṛṣṇa. After some fighting the king fled away. The Fever with three heads and three feet, known as S'iva's Fever, joined the battle. To meet him, Kṛṣṇa created the Fever known as Viṣṇu's Fever. The two Fevers fought with each other. Worsted in the fight, the Fever of S'iva sought the protection of Kṛṣṇa. He got assurances that he need have no fear from Viṣṇu's Fever.

Bāṇa returned to the charge. Kṛṣṇa began to cut off his hands with his Cakra. S'iva appeared at the time and asked Kṛṣṇa to forgive Bāṇa as he had forgiven his father Bali. Kṛṣṇa replied : " O Lord, I cannot kill this son of Bali. I promised Prahlāda that I would not kill any of his line. His many hands caused grief to Earth and I have lopped them off. Now four hands shall only remain. With these hands, Bāṇa shall be thy constant companion, without fear of death or infirmity." Bāṇa bowed down his head. He made over his daughter and Aniruddha to Kṛṣṇa.

NṚGA

Sk. X. Ch. 64

THE sons of Kṛṣṇa went out to play in the forest. They saw a huge lizard in a certain well. They tried all means, but could not raise it up. They then informed Kṛṣṇa. He raised it, without effort, with his left hand. The lizard assumed the form of a Deva. On inquiry from Kṛṣṇa, he thus related his own story. "I am king Nṛga of the line of Ikṣvāku. My charities knew no bounds and they have become proverbial. One cow belonging to a Brāhmaṇa got mixed with my herd and, without knowing that, I gave her to another Brāhmaṇa. While he was taking away the cow, the owner found her out. The two Brāhmaṇa-s quarrelled and they came to me. They said: "You are a giver as well as taker." I became surprised and, when the facts were known, I offered one lakṣa of cows for the return of the mistaken cow. One of them however said, "I am not going to take a gift from the king." The other said: "I do not wish for other cows even if they be ten lakṣa-s." They both went away. At this time the messengers of Yama came and carried me away. Yama said: "I see no end of your merits and the places acquired by them. Do you prefer to suffer for your demerit first or to enjoy those heavenly things?" I took the first choice and down I fell as a lizard into this well. Look how I have suffered for taking a Brāhmaṇa's property." The king then thanked Kṛṣṇa for his favour and ascended to heaven. Kṛṣṇa gave a discourse to those around him as to how iniquitous it was to take a Brāhmaṇa's property, consciously or unconsciously.

BALARĀMA AND THE DRAWING OF THE YAMUNĀ

Sk. X. Ch. 65

Balarāma went to Bṛndāvana to see his old friends. The Gopa-s and Gopī-s gave him a warm reception and they complained of the hard-heartedness of Kṛṣṇa. Balarāma remained there for the two months, Caitra and Vaiśākha. The Gopa girls used to join him at night. One day he went in their company to the banks of the Yamunā. Fermented juice (Vāruṇī) fell from the trees, as directed by Varuṇa. Balarāma drank the juice with the Gopa girls and became intoxicated. He called the Yamunā to his side for a pleasure bath, but she did not come. Balarāma thought he was drunk and therefore the river goddess did not heed his words. He drew her by the ploughshare and said in anger: "Wicked art thou. I called thee, but thou didst not hear. I shall tear thee asunder with this plough." Terrified. the river goddess adored Balarāma and sought his pardon. Balarāma forgave her. He then had a pleasure bath with the girls. Lakṣmī made presents to him of blue clothes, rich ornaments and an auspicious garland.

PAUṆḌRAKA AND THE KING OF KĀSĪ (BENARES)

Sk. X. Ch. 66

PAUṆḌRAKA, king of Karūs'a, thought, "I am Vāsudeva." With this conviction, he sent a messenger to Kṛṣṇa, calling him a pretender. He was staying with his friend, the king of Kās'ī. Kṛṣṇa attacked Kās'ī and both the princes came out with a large army. Kṛṣṇa found Pauṇḍraka had the conch, the disc, the club, the bow made of horn and the S'rīvatsa, all his own symbols. He was adorned with the Kaustubha and a garland of Vanamālā, wild flowers. He had yellow clothes and rich crest jewels. He had Makara-shaped ear-rings. He was seated on a false Garuḍa. Seeing Pauṇḍraka represent him in this way, as it were on the stage, Kṛṣṇa began to laugh. He killed both the princes in the fight. Pauṇḍraka had constantly meditated on Hari and he assumed his form and became all Hari himself.

Sudakṣiṇa, son of the Kās'ī prince, vowed vengeance and worshipped S'iva. S'iva, being pleased with his worship, asked him to name a boon. He asked how he could kill the slayer of his father. S'iva told him to invoke Dakṣiṇa Agni, with a Mantra of black magic (*Abhicāra*). Sudakṣiṇa did so with the aid of Brāhmaṇa-s. The fire went towards Dvārakā to consume Kṛṣṇa. Kṛṣṇa sent his Sudars'ana disc which overpowered the fire. The fire fell back on Kās'ī and consumed Sudakṣiṇa and the Brāhmaṇa-s. Sudars'ana still followed the fire. The divine weapon burnt the whole Kās'ī and went back to Kṛṣṇa.

DVIVIDA (MONKEY)

Sk. X. Ch. 67

THE Monkey-general Dvivida was a minister of Sugrīva and brother of Mainda. He was a friend of Naraka, son of Earth. To take revenge for his friend's death, he began to do all sorts of mischief, especially in the regions of Dvārakā.

Balarāma was in the midst of some girls on the Raivataka hill. The monkey made all sorts of gestures to annoy and insult the girls and he provoked Balarāma again and again who then killed Dvivida, to the great joy of all.

SĀMBA, LAKṢMAṆĀ AND BALARĀMA

Sk. X. Ch. 68

LAKṢMAṆĀ, daughter of Duryodhana, was to select her own husband, and there was an assembly of princes. Sāmba, son of Jāmbavatī, carried away the girl by force. The Kaurava-s could not brook this insult. Bhīṣma, Karṇa S'alya, Bhūri, Yajñaketu and Duryodhana united to defeat Sāmba and they brought him back as a prisoner. Nārada gave the information to the Vṛṣṇi-s and their chief Ugrasena gave them permission to fight with the Kaurava-s. Balarāma did not like that the Kuru-s and Yadu-s should fight with one another. So he went himself to Hastināpura. He remained outside the town and sent Uddhava to learn the views of Dhṛtarāṣṭra. The Kuru-s came in a body to receive Balarāma. When the formalities were over, Balarāma composedly asked the Kuru-s in the name of king Ugrasena, to restore Sāmba. The Kuru-s proudly replied: "We have given the kingdom to the Vṛṣṇi-s and Yadu-s. A wonder indeed, they want to become our equals and to dictate to us! Surely the lamb cannot take away the lion's game."

Balarāma thought how foolish the Kuru-s had become. They did not know the powers of Ugrasena and of Kṛṣṇa. In anger he exclaimed, "I will cause the earth to be stripped of all Kaurava-s" He took his plough and gave a pull to Hastināpura. The town became topsy-turvy. The Kuru-s adored him. They brought back Sāmba and Lakṣmaṇā. Duryodhana made large presents and Balarāma became appeased. He went back with Sāmba and his bride to Hastināpura and related what had happened to the Yadu-s.

NĀRADA AND THE WIVES OF S'RĪ-KṚṢṆA

Sk. X. Ch. 69

"WHAT a wonder that S'rī-Kṛṣṇa married 16 thousand wives, all at one and the same time, with but one body!" So thought Nārada and he came to see things with his own eyes at Dvārakā. He entered one of the rooms and found Kṛṣṇa seated with one of the wives. Kṛṣṇa washed the feet of Nārada and sprinkled the water over his own head.

The Ṛṣi entered another room. Kṛṣṇa was playing at dice with one of his wives and with Uddhava. He entered another room and found Kṛṣṇa was tending his children.

Thus he entered room after room. Kṛṣṇa was either bathing or making preparations for the sacrifice, or feeding Brāhmaṇa-s, or making recitals of Veda, or riding, or driving, or taking counsel of ministers, or making gifts or hearing recitals of sacred books. He was in one place following Dharma, in another Artha and again in another Kāma.

Nārada smiled and said: "O Lord of Yoga, I know the Yoga-Māyā, by service at Thy feet, as it is manifest in me, though hard of perception by those that are themselves under the influence of Māyā. Now permit me to roam about the Loka-s, filled with Thy glory, singing Thy deeds, which purify all the worlds."

S'rī Kṛṣṇa said:

"O Ṛṣi, I am the teacher, the maker and the recogniser of Dharma. It is to teach people that I have resorted to all this. O Son, do not be deluded."

THE RĀJASŪYA AND JARĀSAṀDHA

Sk. X. Ch. 70—73

KṚṢṆA was holding council in the Asssembly Room called Sudharmā. A Brāhmaṇa came as a messenger from the Kings who had been imprisoned by Jarāsaṁdha and confined in a hill fort. The Kings sought their delivery from Kṛṣṇa, who had defeated Jarāsaṁdha seven times and pretended to have been defeated by him only once.

Nārada appeared at the time. Kṛṣṇa enquired from him about the Pāṇḍava-s. The Ṛṣi said:

"King Yudhiṣṭhira intends to perform the great Yajña called Rājāsūya in Thy honour. Please give thy consent". Kṛṣṇa turned towards Uddhava and asked for advice.

Uddhava gauged the feelings of Nārada, of Kṛṣṇa and the assembly and said:

"It is meet thou shouldst help thy cousin in the performance of Rājasūya-Yajña and also that thou shouldst protect the Kings that seek relief from thee. Kings all round will have to be conquered at the Rājasūya sacrifice. The defeat of Jarāsaṁdha will follow as a matter of course. Thus shall we see the fulfilment of our great desire and the liberation of the Kings shall redound to Thy glory. Both ends will be served in this

way. But Jarāsaṁdha is very powerful. He should not be fought with while at the head of his large army. Bhīma is equal to him in strength. Let him fight singly with Jarāsaṁdha. That king does not refuse any prayer of Brāhmaṇa-s. Let Bhīma ask for single combat in the disguise of a Brāhmaṇa. Surely that son of Pāṇḍu will kill him in thy presence."

Kṛṣṇa gave kind assurances to the messenger of the captive kings and left for Hastināpura.

The Pāṇḍava-s vied with one another in showing respectful love to Kṛṣṇa and Arjuna delivered up the Khāṇḍava forest to Agni and liberated Maya. In return for this kindness, Maya prepared the magical assembly ground for the Yajña.

All the kings were brought under submission by Bhīma, Arjuna, Nakula, Sahadeva and the allied kings, except Jarāsaṁdha.

Bhīma, Arjuna and Kṛṣṇa went to the seat of Jarāsaṁdha in the disguise of Brāhmaṇa-s.

They begged hospitality from the king. King Jarāsaṁdha concluded from their voice, their shape and from the arrow marks on their hands that they were Kṣattriya-s. He also thought they were his acquaintances. "These are Kṣattriya-s, though they wear the marks of Brāhmaṇa-s. I will give them what they ask even though it be my own self, so difficult to part with. Is not the pure glory of Bali spread in all directions, though he was deprived of his lordly powers by Viṣṇu in the disguise of a Brāhmaṇa? Viṣṇu wanted to restore the lordship of the Trilokī to Indra. Bali knew the Brāhmaṇa in disguise to be Viṣṇu. He still made over the Trilokī to him, even against the

protests of his Guru S'ukra. This body of a Kṣattriya frail as it is, what purpose will it serve if wide fame is not acquired by means of it for the sake of a Brāhmaṇa?" Turning to Kṛṣṇa, Arjuna and Bhīma, Jarāsaṁdha said. "O Brāhmaṇa-s, ask what you wish for. Even if it be my own head, I shall give it to you."

Kṛṣṇa replied. "Give us a single combat, if you please, O king. We are Kṣattriya-s and have come for fight. We desire nothing else. This is Bhīma. This is his brother Arjuna. Know me to be their cousin Kṛṣṇa, thy enemy." The king of Magadha broke out in loud laughter. In anger he then exclaimed: O fools, I will give you a fight then. But thou art a coward. Thou didst run away from Mathurā and didst take shelter in the sea. This Arjuna is not my equal in age. He is not very strong. He is unlike me in his body. So he cannot be my rival. This Bhīma is my match in strength." So saying he gave one club to Bhīma and took one himself. The two heroes fought outside the town. The fight was a drawn one. Kṛṣṇa knew about the birth, death and life of Jarāsaṁdha. He thought in his mind about his joining together by the Rākṣasa woman Jarā. (The legend is that Jarāsaṁdha was born, divided in two halves, which were put together by the Rākṣasa woman Jarā.) Kṛṣṇa took a branch in his hand and tore it asunder. Bhīma took the hint. He put his foot on one of the legs of Jarāsaṁdha and took the other in his hand and tore asunder the body in two equal parts.

Kṛṣṇa placed Sahadeva, the son of Jarāsaṁdha, on the throne of Magadha. He then liberated the kings who had been imprisoned by Jarāsaṁdha. They were twenty thousand and eight hundred in number. They

saw Kṛṣṇa with four hands and with all the divine attributes. Their eyes, tongues and noses all fed upon him, as it were, and their hands were stretched forth to receive him. They all fell at the feet of Kṛṣṇa and began to adore him.

"We do not blame the king of Magadha. O Lord, it is by Thy favour, that kings are deprived of their thrones. Humbled, we remember Thy feet. We do not long for any kingdom in this life, nor do we care for the fruits of good works after death. Tell us that which will keep the recollection of Thy feet ever fresh in this life."

S'rī Kṛṣṇa replied.

"From this day forward let your devotion towards me, the Lord of all, be made firm and fixed. Your resolve is commendable. It is true as you say that riches and power turn the heads of princes. Look at Haihaya, Nahuṣa, Vena, Rāvaṇa, Narakā and others. Though kings of Deva-s, Daitya-s and men, they came down from their lofty position through pride. Knowing as you do that the body and all other things that have a beginning have also an end, you should worship me, perform sacrifices and duly protect your subjects. Indifferent to good and bad things alike, fix your minds completely on me and you shall attain me in the end."

Kṛṣṇa made arrangements for their comfort. At his bidding, Sahadeva supplied them with kingly dresses and valuable ornaments and gave them princely treatment. Kṛṣṇa sent them to their respective kingdoms. Kṛṣṇa, Bhīma and Arjuna then returned to Hastināpura.

SISUPĀLA

Sk. X. Ch. 74

YUDHIṢṬHIRA commenced the performance of the Yajña. He asked permission of Kṛṣṇa to make a respectful call on the priests that were to officiate at the ceremonies. Vyāsa, Bharadvāja, Sumantu, Gautama, Asita, Vasiṣṭha, Cyavana, Kaṇva, Maitreya and other Ṛṣi-s, Droṇa, Bhīṣma Kṛpa and others, Dhṛitarāṣṭra with his sons, Vidura, Brāhmaṇa-s, Vaisya-s, and S'ūdra-s: all the kings and their subjects came to witness the Yajña. The Brāhmaṇa-s prepared the sacrificial ground with golden ploughs. They then initiated king Yudhiṣṭhira according to the Vedic rites. The Ṛtvij Brāhmaṇa-s duly assisted at the performance of the Rājasūya. On the day of extracting Soma Juice, the king duly worshipped the priests and their assistants. Then the time came for worshipping those that were present at the assembly Now who was to be worshipped first? There were many head-men present and the members consulted with one another as to who deserved to get the first offering but they could not come to a decision. Sahadeva then addressed the meeting thus:

"S'rī Kṛṣṇa, the Lord of the Sattvata-s, deserves the first place. All the Deva-s, Time, Space, wealth and all else are but himself. He is the soul of the Universe. He is the essence of all sacrifices, the sacrificial fire, the

sacrificial offerings and Mantra-s, Sāṁkhya and Yoga, all relate to him. He is the one without a second. Alone, He creates, preserves and destroys. By His favour men make various performances and from Him they attain the fruits of those performances. Give the first welcome-offering of respect to that Great Kṛṣṇa. All beings and even the Self shall be honoured by this. Kṛṣṇa is the soul of all beings. All are equal to him."

All good people approved of the proposal of Sahadeva.

King Yudhiṣṭhira washed the feet of Kṛṣṇa and sprinkled the water over his own head and that of his relatives. He then made valuable offerings to him. All people saluted Kṛṣṇa, saying "Namas" (salutation) and "Jaya" (Victory), and flowers rained over his head.

S'is'upāla could not bear all this. He stood up in the midst of the assembly and thus gave vent to his feelings.

"True is the saying that time is hard to overcome. Or how could even old men be led away by the words of a boy? You leaders of the assembly know best what are the relative merits of all. Do not endorse the words of a boy that Kṛṣṇa deserves to get the first welcome-offering of respect. Here are great Ṛṣi-s, fixed on Brahman, great in ascetism, wisdom and religious practices, adored even by the Lokapāla-s, their impurities all completely removed by divine perception. Overstepping them all, how could this cowherd (*Gōpāla*) boy, the disgrace (*pāṁsana*) of his family (Kula), deserve to be worshipped, as if the crow (Kāka) deserves to get the sacrificial oblation (*puroḍāsa*)? (S'rīdhara explains this S'loka and the following ones as a veiled adoration of S'rī Kṛṣṇa. *Gopāla* is

the protector of Veda-s, of the Earth and of others. The word *go* means the Veda-s and the Earth, besides "cow." *Kulapāṁsana* = Kulapa + aṁsana. *Kulapa-s* are sinners. He who destroys (*Aṁsa*) them is *Kulapāṁsana*. *Kāka* may be read as compounded with another word in the S'loka, in the form of *akāka*. *Kāka* is ka + aka. *Ka* is happiness, *aka* is misery. He who has neither happiness nor misery is *akāka i.e.*, one who has got all his desires. One who has got all his desires does not only deserve to get the *puroḍāsa* offering of the Deva-s but all other offerings. (I do not think it necessary to reproduce the double interpretation by S'rīdhara of the other S'loka-s, which is continued in the same strain.) He has gone away from his Varṇa, Āsrama and Kula. He is outside all injunctions and duties. He follows his own will. He is void of attributes (*Prākṛta Guṇa-s*). How can he deserve to be worshipped? King Yayāti cursed his line and it is not honoured by good people. His clansmen are addicted to unnecessary drinking. How can he deserve to be honoured? They left the lands where the Ṛṣi-s dwell, and made their fort on the Sea; moreover they oppress their subjects like robbers."

S'isupāla went on in this way and Kṛṣṇa did not say a word. The lion heeds not the jackal's cry. The members of the Assembly closed their ears and went away, cursing S'isupāla in anger. They could not hear the calumny about Bhagavān. For he who hears the calumny of Bhagavān and of those that are devoted to him and does not leave the place goes downwards, deprived of all merits. The sons of Pāṇḍu and their allies of Matsya, Kaikaya and Sṛñjaya, took up arms to kill S'isupāla. S'isupāla also took his shield and sword and reproved

the kings on the side of Kṛṣṇa. Kṛṣṇa then rose up and asked his followers to desist. He cut off the head of S'isupāla with his Cakra. A flame like a glowing meteor rose from the body of S'isupāla and entered S'rī Kṛṣṇa. For three births, S'isupāla had constantly followed Viṣṇu in enmity. By this constant though hostile meditation, he attained the state of that he meditated upon. (The readers are reminded here of the story of Jaya and Vijaya, the gatekeepers of Viṣṇu in Vaikuṇṭha).

The Rājasūya sacrifice came to a close. King Yudhiṣṭhira performed the (*avabhṛtha*) bathing ceremony, enjoined at the close of the sacrifice.

THE SLIGHT OF DURYODHANA

Sk. X. Ch. 75

THE fame of Yudhiṣṭhira went abroad. All sang the glory of the Rājāsūya sacrifice. Duryodhana became filled with jealousy. One day king Yudhīṣṭhira was seated on a golden throne in the assembly hall, prepared by Maya, with Kṛṣṇa and others around him. The proud Duryodhana, surrounded by his brothers, entered the place with crown on his head and sword in his hand, showering abuse on the gate-keepers and others. He took land to be water and drew up his clothes. He also took water to be land and wetted himself. The Māyā (Magic), displayed by Maya, in the preparation of the assembly ground, caused this delusion. Bhīma laughed, and the women and other kings laughed too, though forbidden by Yudhiṣṭhirá. Kṛṣṇa however approved of their laughter.

Overpowered with shame, with his head cast down Duryodhana silently left the place and went to Hastinā-pura.

Kṛṣṇa kept quite. He wished to relieve the Earth of the weight of the Daitya-s who were oppressing her. It was only His will that Duryodhana should thus be deluded and the disastrous results should follow.

SĀLVA

Sk. X. Ch. 76—77

When Kṛṣṇa carried away Rukmiṇī, he defeated the kings in battle and, amongst others, he defeated Sālva, king of Saubha, the friend of S'isupāla. Sālva vowed at the time to kill all Yādava-s. He ate only a handful of dust and worshipped S'iva. After a year, S'iva became pleased with his worship and asked the king to name a boon. He prayed for an invulnerable chariot that would carry terror to the Yādava-s. At the bidding of S'iva, Maya prepared an iron chariot, called Saubha, which could move at will to any place. Mounted on this chariot, Sālva attacked Dvārakā, with his large army. He threw weapons, stones, trees and serpents from above and demolished walls and gardens. The people of Dvārakā became very much oppressed. Pradyumna and other Yādava-s were in fight with S'ālva and his army. Sālva's chariot was sometimes visible and sometimes not. It now rose high and now came low. With difficulty, Pradyumna killed Dyumat, the general of Sālva. But still the fight went on for seven days and seven nights. Kṛṣṇa was at Hastināpura. He felt misgivings and hurried to Dvārakā with Rāma. The fight was then going on. Kṛṣṇa placed Rāma in charge of the town and himself went to fight with Sālva. Sālva tauntingly addressed Kṛṣṇa who gave the king a heavy blow

with his club. Sālva disappeared. Instantly a man came and informed Kṛṣṇa that he was a messenger from Devakī and Sālva had carried away his father Vasudeva.

Kṛṣṇa asked: "How could Sālva conquer Rāma so as to carry away my father?" But he had scarcely finished when Sālva appeared with somebody like Vasudeva, saying "O fool, here is your father. I will kill him in your presence. Save him, if you can." He then cut off the head of Vasudeva, and entered the chariot. Kṛṣṇa found this was all the Māyā of Sālva and in reality his father was neither carried off nor killed. He broke the chariot Saubha with his club. Sālva left the chariot and stood upon earth, with club in hand. Kṛṣṇa cut off his hands and then cut off his head with his Cakra.

DANTAVAKRA AND VIḌŪRATHA

Sk. X. Ch. 78

Dantavakra was the friend of S'isupāla, Sālva and Pauṇḍraka. He came to attack S'rī Kṛṣṇa with club in hand and seeing him, exclaimed :—" It is good fortune, that I see you. You are our cousin. But still you have killed our friends and you now want to kill me. I will therefore kill you with this club." (S'rīdhara gives a second meaning to this S'loka. At the end of his third birth Dantavakra was to regain his place in Vaikuṇṭha. S'isupāla and Dantavakra, as explained before, where Jaya and Vijaya, gatekeepers of Vaikuṇṭha. By the curse of the Kumāra-s, they incarnated as Asura-s. The third and last cycle of material ascendancy was to be ended. Jaya and Vijaya were not to incarnate any more. Therefore Dantavakra exclaimed that it was his fortune to meet Kṛṣṇa and so on). Kṛṣṇa struck him with his club and killed him. A flame arose from the body of Dantavakra, as from that of S'isupāla, and it entered S'rī Kṛṣṇa.

Viḍūratha, the brother of Dantavakra was afflicted with grief at the death of his brother. He now attacked Kṛṣṇa. Kṛṣṇa cut off his head with his Cakra.

BALARĀMA AND THE DEATH OF ROMAHARṢAṆA

Sk. X. Ch. 78—79

Balarāma heard that the Kuru-s and Pāṇḍava-s were making preparations for a mutual fight. He belonged to neither side. So he went out on pretext of a pilgrimage. He went to Prabhāsa and performed the ablution ceremonies. He went to several other places and at last reached the Naimiṣa forest. The Ṛṣi-s all rose up to receive him. Romaharṣaṇa, the disciple of Vyāsa, did not leave his seat. He belonged to the Sūta community,—a mixed class, born of Kṣattriya father and Brāhmaṇa mother,—but he took his seat higher than that of the Brāhmaṇa-s. Balarāma thought that the Sūta had learned the Itihāsa-s, Puraṇa-s and all Dharmaśāstra-s from Vyāsa but he had not learned humility and self-control and that he had become proud of his wisdom. Balarāma cut off his head with the tip of a Kuśa grass. The Ṛṣi-s broke forth into loud cries of lamentation. Addressing Balarāma, they said: "O lord! thou hast done a wrong. We gave him this seat of a Brāhmaṇa. We gave him age and freedom from fatigue, till the Yajña was completed. Not knowing this, thou hast killed one who was, while on his seat, a Brāhmaṇa. Thou art not regulated by the Veda-s.

But of thy own accord, do thou perform some Prāyaścitta, and thereby show an example to other people." Balarāma enquired what he was to do. The Ṛṣi-s asked him to do that by which their words as well as the act of Balarāma both might prove true. Balarāma said: "One's son is one's own self. So say the Veda-s. Therefore the son of Romaharṣṇa, Ugraśravas, shall be your reciter of Purāna-s. He shall have long life and freedom from fatigue. What am I to do, O Ṛṣi-s, by which I may atone for my deed?"

The Ṛṣi-s asked Balarāma to kill Valvala, son of the Dānava Ilvala. who used to pollute the sacrificial ground on certain days of the moon. They also asked Rāma to travel all over Bhārata Varṣa for twelve months, and take his bath at the sacred waters.

Rāma killed Valvala and went out on pilgrimage. On his return to Prabhāsa he heard about the death of the Kṣattriya kings in the war between the Kuru-s and the Pāṇḍava-s. He went to Kurukṣetra. Bhīma and Duryodhana were then fighting with each other with their clubs. Balarāma tried to bring about peace. But they did not heed his words. He then returned to Dvārakā.

Balarāma once more went to Naimiśa and was adored by the Ṛṣi-s.

S'RĪDĀMAN

Sk. X. Ch. 80—8

KṚṢṆA had a Brāhmaṇa fellow-student, by name S'rīdāman. He was well-read in the Veda-s, self-controlled and contented. He had a wife. He lived on whatever was freely given to him by others. His wife was ill-clad and ill-fed, like himself. One day she approached her husband and said:

"Husband, your friend is the Lord of Lakṣmī (the goddess of wealth) herself. Go to him and he will give you wealth. He gives even his own self to those that meditate on his lotus feet. What can not that Lord of the Universe give to those that worship him with some desire?" Being repeatedly pressed by his wife, he at last resolved to go to Kṛṣṇa, thinking that the sight of his friend would be his greatest gain. He asked his wife for some offering for his friend. She begged four handfuls of flattened rice (*Cipiṭaka*) from the Brāhmaṇa-ṣ and tied that up in one corner of her husband's rag. The Brāhmaṇa went to Dvārakā, thinking all the way how he could meet Kṛṣṇa. He passed through certain apartments and went into one of the rooms. Kṛṣṇa was seated with one of his wives. He saw the Brāhmaṇa from a distance and rose up to receive him. He came down and embraced his former companion with both his hands. Kṛṣṇa gave him a respectful welcome and a seat by his side. He then talked

with him about the old reminiscences of student life, how they passed their days at the residence of Sāṁdīpani, how faithfully they carried out the behests of the Guru and his wife, how necessary it was to respect the Guru and such other topics. He then smilingly looked at the Brāhmaṇa and said:

"What have you brought for me from your house? Even the smallest thing brought by my Bhakta-s becomes great by their love, while the largest offerings of those that are not devoted to me cannot please me." The Brāhmaṇa, though asked, was ashamed to offer the flattened rice to the Lord of Lakṣmī and he cast down his head. S'rī Kṛṣṇa the All-seeing, knew the object of the Brāhmaṇa's coming. He found that the Brāhmaṇa had not at first worshipped him with the object of attaining wealth. It was only to please his devoted wife that he now had that desire. The Lord therefore thought he would give him such wealth as was difficult to acquire. He then snatched away the flattened rice from the rags of the Brāhmaṇa saying, "What is this? O friend you have brought this highly gratifying offering for me. These rice grains please me, the Universal Ātman." So saying he took one handful. When he was going to take the second handful, Lakṣmī held his hand, saying, "O Lord of the Universe, this much will quite suffice to give all such wealth as can be needed for this world as well as for the next, such that it will even please thee to see that thy votary has got so much wealth."

The Brāhmaṇa passed the night with Kṛṣṇa. The next morning, he went home. Kṛṣṇa went a certain distance with him to see him off. Kṛṣṇa did not give him

wealth nor did he ask for any. Sudāman thought within himself "What am I, but a poor Brāhmaṇa and a sinner? This Kṛṣṇa, whose breast is the abode of Lakṣmī, gave me a reception as if I were a god. The worship of His feet is the root of all Siddhi-s, all enjoyments, of Svarga and even of Mukti. Kind as he is, he did not give me any the least wealth, lest a poor man should forget Him by the pride of possession."

When he reached home, he found palatial buildings, gardens and lots of well-dressed men and women attendants. They received him with valuable presents. His wife also came out to receive him, with a number of women attendants. The Brāhmaṇa was surprised. He saw this was all the outcome of his visit to S'rī Kṛṣṇa. He controlled himself while enjoying this immense wealth and, meditating on S'rī Kṛṣṇa, he at last attained His supreme abode.

THE MEETING AT KURUKṢETRA

Sk. X. Ch. 82—84

THERE was a total eclipse of the sun. Kṛṣṇa and all the Yādava-s went to Kurukṣetra to bathe on the occasion. Nanda, the Gopa-s and Gopī-s, all came there. Kuntī and her sons, Bhīṣma, Droṇa and all the kings also went. They all went together. (The Bhāgavata-Purāṇa carefully avoids the battle at Kurukṣetra. It barely mentions the duel between Bhīma and Duryodhana. According to the Mahābharata, Bhīṣma. Droṇa and all the brothers of Duryodhana had been killed before the fight took place between Bhīma and Duryodhana. But we find here that they were all present at the Kurukṣetra meeting. (A slight explanation will be necessary to put the readers on the right line of thought. The ideal of the Mahābhārata was Tattvamāsi, the unity of Jīva and Īsvara. Kṛṣṇa and Arjuna looked alike. They were close companions. This Advaita view struck at the root of Upāsanā excepting as a means to an end; it put into the shade altogether the Path of compassion, the Path of service of which Nārada is the guide for this Kalpa. So we find even Bhīṣma being killed. Bhīṣma died at Uttarāyaṇa and necessarily passed through the Devayāna-Mārga, as an Upāsaka. Whatever might be the goal of Upāsanā, the Bhāgavata-Purāṇa treats of Upāsanā as an end and not as a means.

The Bhāgavata-s, the Sāttvata-s, the Vaiṣṇava-s do not ask for Nirvāṇa Mukti—they ask for devotional service to the Lord of the Universe. They work in the Universe as servants of the Lord, taking the whole Universe to be their own selves. The Kurukṣetra battle is therefore out of place in the Bhagāvata-Purāṇa. This explains the great meeting at Kurukṣetra instead of the Great Annihilation.)

Kuntī complained to Vasudeva that he did not make any enquiries about her and her sons, in her many afflictions. Vasudeva said, for fear of Kaṁsa the Yādava-s had scattered themselves, and they could not make enquiries about one another. The Kuru-s, Pāṇḍava-s and the kings were all glad to see Kṛṣṇa and his wives. Rāma and Kṛṣṇa duly honoured them all and made valuable presents. They all admired the good fortune of the Yādava-s, in having Kṛṣṇa always in their midst.

Nanda and Yaśodā were duly respected by Vasudeva and his wives.

Kṛṣṇa met the Gopī-s in privacy. He embraced them all, and, after enquiring about their safety, said smilingly: "Do you remember us, O friends? For the good of those whom we call our own, we have been long in putting down the adverse party. Or do you think little of us, feeling that we have been ungrateful to you? Know for certain, it is the Lord who unites and separates all beings. As the wind unites masses of cloud, grass, cotton and dust particles, and again disunites them, so the creator does with all beings. Devotion serves to make beings immortal. How glad I am that you have this love for me, for by that love you gain me back. I am the beginning and end of all beings, I am both inside and outside. As the material objects

resolve themselves into the primal elements, (Ākāśa, air, fire, water and earth), so (the material parts in) all beings resolve themselves into the primal elements. Ātman pervades all beings as the conscious Perceiver (Ātman)- Know both (the Perceiver and the Perceived) to be reflected in me, the Supreme and the Immutable."

The Gopī-s were taught this Adhyātma teaching by S'rī Kṛṣṇa. Bearing this teaching constantly in mind, they cast off the Jīva sheath (Jīva-Kośa) and they attained Kṛṣṇa. And they said: "O Kṛṣṇa let thy lotus feet be ever present in our minds, home-seeking though we may have been. The lords of Yoga by their profound wisdom meditate on thy feet in their hearts. It is by thy feet that those that have fallen into the well of Saṁsāra are raised."

(Here we take a final leave of the Gopī-s. They had known Kṛṣṇa as the Puruṣa of the Heart. They now knew him as the all-pervading Puruṣa. They were drawn back into the bosom of that Puruṣa, their Liṅga (Sūkṣma) S'arīra destroyed. They now entered the divine state, but even there they did not forget the lotus feet of Kṛṣṇa. They became centres of devotional love in the bosom of the Universal Lord.)

Yudhiṣṭhira and other friends of Kṛṣṇa addressed him as all-incarnating Puruṣa. The wives of Kṛṣṇa related to Draupadī how they came to be married to him. The Ṛṣi-s addressed S'rī Kṛṣṇa as Īśvara. They then took leave of him. Vasudeva however detained them, saying they should instruct him as to how he could exhaust his Karman. Nārada said it was no wonder that he should ask this question of them and not of Kṛṣṇa. For proximity is the cause of disregard.

The Ṛṣi-s, addressing Vasudeva, said :
" Karman is exhausted by Karman. Worship Viṣṇu by Yajña. He is the lord of all Yajña-s. Wise men do not wish for riches by the performance of Yajña, nor do they wish for men or enjoyments. They give up all desires and then go to the forest for Tapas. The twice born are indebted to the Deva-s, Ṛṣi-s and Pitṛ-s, by their birth. You have paid up your debts to the Ṛṣi-s and to the Pitṛ-s Now pay up your debts to the Deva-s, by the performance of Yajña and then give up your home. Vasudeva then performed Yajña, and the Ṛṣi-s officiated. The Yajña over, the Ṛṣi-s went away. Dhṛtarāṣṭra, Vidura, the Pāṇḍava-s, Bhīṣma, Droṇa, Kuntī, Nārada, Vyāsa, his friends and relatives, parted with a heavy heart. Nārada and his followers were detained for three months by the Yādava-s, such was their love for them. They then received many presents and left for Mathurā. Seeing the approach of the rainy season, the Yādava-s also went back to Dvārakā.

VASUDEVA, DEVAKĪ AND THEIR DEAD SONS

Sk. X. Ch. 85

Vasudeva now believed his sons to be lords of the Universe. He once asked them whether they had not incarnated for relieving the pressure on the Earth. Kṛṣṇa replied: "I, yourselves, this Rāma, the people of Dvārakā, nay the whole universe are to be known as Brahman. Ātman, though one and self-manifest, becomes manifold, according to the nature of the beings in which its manifestation takes place. Compare the variety in the manifestation of the Bhūta-s in the Bhautika objects."

Hearing these words of wisdom, Vasudeva learned to see unity in diversity.

Devakī had heard of the powers of Rāma and Kṛṣṇa in bringing back to life the deceased son of their Guru. She asked them to show her the sons that had been killed by Kaṁsa.

Rāma and Kṛṣṇa entered by Yogic power the regions of Sutala. Bali showed them every respect and worshipped them.

Kṛṣṇa said: "In the Svāyaṁbhuva-Manvantara, Marīci had six sons by Ūrṇā. These sons of the Ṛṣi laughed at Brahmā, because he grew passionate towards his daughter. For this they became Asura-s and sons of Hiraṇyakasipu. Yoga-Māyā carried them to the womb

of Devakī and they became her sons. They were killed by Kaṁsa. Devakī takes them to be her own sons and laments over their death. They are now with you; I shall take them over to my mother to remove her grief. They shall then go to Devaloka, free from the effects of their curse. Smara, Udgītha, Pariṣvaṅga, Patataṅga, Kṣudrabhū and Ghṛṇi—these shall by my favour again attain a good state." (Smara is called Kīrtimat.)

Kṛṣṇa took the boys to Devakī and she embraced them all. They were then taken to Devaloka.

ARJUNA AND SUBHADRĀ

Sk. X. Ch. 86

KING PARĪKṢIT enquired how Arjuna had married his grandmother Subhadrā, the sister of Rāma and Kṛṣṇa.

S'uka replied :

"Arjuna heard that Rāma was going to give Subhadrā (the cousin of Arjuna) in marriage to Duryodhana. He disguised himself as a Saṁnyāsin and went to Dvarakā. The people of Dvārakā and even Rāma could not recognise him. Arjuna lived there for a year and received due hospitality. Once Arjuna was invited by Balarāma and he was taking his food when Subhadrā passed by him. They looked at each other and felt mutual love. One day, Subhadrā, with the permission of her parents and of S'rī Kṛṣṇa, came out on a chariot to worship an idol outside the fort and a strong guard accompanied her. Arjuna availed himself of this opportunity and carried away the girl by force. Balarāma became greatly enraged. But S'rī Kṛṣṇa and other friends appeased him.

S'RUTADEVA AND BAHULĀSVA

Sk. X. Ch. 86

S'RUTADEVA, a Brāhmaṇa of Mithilā, was much devoted to S'rī Kṛṣṇa. The prince of Mithilā, Bahulāsva, was also a favourite of S'rī Kṛṣṇa. To favour them, S'rī Kṛṣṇa went with Nārada and other Ṛṣi-s to Mithilā. S'rutadeva and Bahulāsva each asked him to go to his own house. Kṛṣṇa to please them both went to the houses of both at the same time, being unnoticed by each in respect of his going to the other's house. Both Bahulāsva and S'rutadeva received S'rī Kṛṣṇa and the Ṛṣi-s with due respect. S'rī Kṛṣṇa taught S'rutadeva to respect the Brāhmaṇa-Ṛṣi-s as much as he respected him. After giving proper instructions to the prince and the Brāhmaṇa for sometime, S'rī Kṛṣṇa returned to Dvārakā.

THE PRAYER TO BRAHMAN BY THE SRUTI-S

Sk. X. Ch. 87

KING PARĪKṢIT ASKED:

"O Great Sage, Brahman is undefinable, void of Guṇa-s, beyond both causes and effects. How can the S'ruti-s, which have the Guṇa-s for their Vṛtti (*i.e.* which treat of Deva-s and sacrifices which are full of attributes). directly cognise Brahman?"

S'uka replied:

"The Lord created Buddhi, Indriya-s, Manas and Prāṇa in Jīva-s that they might obtain their objects (Mātrā), their birth-producing Karman (Bhava), their transmigration to different Loka-s (Ātman), and also their Mukti (Akalpana)." (These four words respectively mean Artha, Dharma, Kāma and Mokṣa. The S'ruti-s treat of Bhagavān, of Sat-Cit-Ānanda the all-knowing, the all-powerful, the lord of all, the guide of all, the all-inclusive object of Upāsanā, the Dispenser of all fruits of Karman, the Resort of all that is good, as one *with* attributes. The S'ruti-s begin with attributes, but at last drop these attributes saying "Not this" "Not this" and end in Brahman. The sayings about Upāsanā and Karman treat of things with attributes, as a means to attain wisdom

and thereby indirectly lead to Brahman. This is the purport. *S'rīdhara.*)

"The Upaniṣad speaks of Brahman. She was accepted as such by even those that were older than those whom we call old. He who accepts her with faith attains well-being." (The Bhāgavata tries to refute the idea that the Veda-s treat of the Deva-s only and not of Īsvara and Brahman).

"I shall relate to thee here a conversation between Nārada and Nārāyaṇa—

Once upon a time Nārada went to see the great Ṛṣi Nārāyaṇa. For the well-being of Bhāratavarṣa, for the good of all men, he remains in his Āsrama, fixed in Tapas, since the beginning of this Kalpa. The Ṛṣi-s of Kalāpa sat round him. Nārada saluted him and asked this very question.

Nārāyaṇa said :

'In Janaloka, the Manas-born Ṛṣi-s of that place performed Brahma-Yajña (Yajña, in which *what is Brahman* is ascertained, some one becoming the speaker and others forming the audience). You had gone to S'veta-Dvīpa at the time. This very question was raised in the assembly. Sanandana became the speaker. He said :

The Supreme drank up his own creation and lay asleep with His S'akti-s. At the end of Pralaya, the S'ruti-s (which were the first breath of the Supreme, *S'rīdhara*) roused Him up by words denotive of Him.

The S'ruti-s said :

Glory be to Thee ! Destroy the Avidyā of all move-able and immovable beings. She has got attributes for the sake of deluding others. All Thy powers are com-pletely confined in Thee. Thou art the Manifester of all

S'akti-s in Jiva-s. Thou art (sometimes—*S'ridhara*) with Māyā and (always—*S'rīdhara*) by Thyself. (But wherever thou art) the Vedas follow Thee. For the Veda-s treat both of *saguna and nirguṇa* Brahman).

All that are perceived, (Indra and other gods), know Thee to be the Big ONE and themselves to be only parts. For their rise and setting are from Thee. (Then is the Big transformable? Hence the next words. *S'rīdhara*). But thou art untransformed. Even as the (transformed) earth-pots have their rise and setting in the (untransformed) mother earth. Therefore the Ṛṣi-s—(the Mantra-s or their perceivers *S'rīdhara*. Every Vaidika Mantra has its Ṛṣi, who first perceived that Mantra)—set their minds, their words and actions in Thee (or had their purport and meaning in Thee. *S'rīdhara*). For wherever people may roam, their footsteps always touch the earth.

O Thou Lord of the Three Guṇa-s, the wise plunged into the nectar ocean formed of words about Thee,—an Ocean which removes the impurities of all people—and they got rid of all miseries. What of those then who, by the perception of Self in them, free themselves from the attributes of mind (likes or dislikes) and of time (the transformations of age) and worship Thy real self which gives rise to perpetual happiness?

Those that are animated by life breathe truly if they follow Thee, otherwise their breath is the breath of the bellows. Inspired by Thee, Mahat, Ahaṁkāra and others lay their eggs (create collective and individual bodies). Thou dost permeate the five sheaths (Annamaya and others) in man and become those sheaths, as it were,

by this permeation. But thou art the last in the sheaths as taught in the Upaniṣad-s.

Thou art beyond the gross and subtle sheaths, the Indestructible and Real.

Among the Ṛṣi-s, the S'ārkarākṣa-s (or those that have an imperfect vision) meditate on Brahman in the navel. The Āruṇi-s, however, meditate on Brahman in the cavity of the Heart, which is the seat of the nerves. Ananta, from the Heart, the Suṣumṇā (the nerve which causes Thy perception) leads to Thy supreme place in the Head. He who once attains that place does not fall into the mouth of Death again. (The Upaniṣad-s speak of one hundred and one nerves of the heart. Of these, one goes to the head).

Thou hast Thyself created various life-kingdoms and various forms. Though Thou pervadest them all from of old, having brought them all about, yet Thy special manifestation in them is relatively greater or smaller, according to the nature of the things created by Thee even as fire, though one and the same, burns differently according to the character of the fuel. Those that are of pure intellect follow the one Real amidst the many unreal forms. The (perceiving) Puruṣa in all beings is said to be Thy part only. Knowing this to be the truth about Jīva-s, wise men worship Thy feet.

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Brahmā and other Jīva-s did not know Thy end. Even Thou dost not know Thy own end. For Thou art endless. Drawn by the wheel of time, the Brahmāṇḍa-s, with their Āvaraṇa-s, (outer circles) roll on together in

Thy middle, even as if they were dust particles in the air. The Sruti-s fructify in Thee (have Thee, for their end and goal.) (Though they cannot directly speak of Thee) their words are directed towards Thee, by discarding every thing else." (Though the Veda-s treat of Indra and other Deva-s, they ultimately lead to Brahman, by saying "Brahman is not this, not this," in the Upaniṣad-s.)

RESTORATION OF THE BRĀHMAṆA BOYS TO LIFE

Sk. X. Ch. 89

At Dvārakā a Brāhmaṇa lost his son at birth. He took the dead child to the palace and placed it at the gate, blaming the king for his misfortune. For the sins of kings visit themselves upon their subjects. In this way nine sons died one after another and the Brāhmaṇa did the same with all of them and, when the ninth son died, Arjuna was sitting with Kṛṣṇa and he heard the reproaches of the Brāhmaṇa. Arjuna promised the Brāhmana that he would protect his son this time, or would otherwise enter the fire for breach of his promise. The son was born again. And Arjuna was there with his famous bow. But lo! the child wept and it rose up high and disappeared. The Brāhmaṇa taunted Arjuna for making promises he had not the power to keep. Stung by these words, the Pāndava went to Yamaloka. He went to Indraloka. He went to the regions of Agni, Niṛti, Candra, Vāyu and Varuṇa. He went to Rasātala. He went to Svarga. But the Brāhmaṇa boy was nowhere to be found. He then made preparations for entering the fire. S'rī Kṛṣṇa made him desist. He said: "I shall show you the Brāhmaṇa's sons. Do not disregard yourself. Those that blame us now shall sing our glory hereafter."

Kṛṣṇa and Arjuna went towards the west. They crossed the seven oceans and the seven Dvīpa-s. They crossed the Lokāloka and entered the regions of chaotic darkness. The horses could not proceed further. So by Kṛṣṇa's order the glowing Cakra, Sudrasana, pierced through the darkness and the horses followed the track. Infinite, endless, divine light then spread out. Arjuna re-opened his eyes. They then entered the regions of primal water. They found one house glittering with gems and stones. The thousand-headed Ananta was sitting in that house. Seated upon Ananta, Puruṣa was the Lord of the Lords. Kṛṣṇa and Arjuna saluted Him. The Puruṣa then smiled and said: "I brought the Brāhmaṇa boys that I might see you both. For the protection of Dharma on the Earth, you have incarnated as my parts (Kalā). Kill the Asura-s that oppress the Earth and come back soon to me. Filled are your own desires, O you Ṛṣi-s, Nara and Nārāyaṇa. But for the preservation of the Universe, do that which others may follow."

Kṛṣṇa and Arjuna said "Om". They brought back the Brāhmaṇa boys and restored them to their father.

THE LINE OF S'RĪ-KṚṢṆA

Sk. X. Ch. 90

Vajra was the son of Aniruddha.
Pratibāhu was the son of Vajra.
Subāhu was the son of Pratibāhu.
Upasena was the son of Subāhu.
Bhadrasena was the son of Upasena.

END OF THE TENTH SKANDHA.

THOUGHTS ON THE MATHURĀ-LĪLĀ

Kaṁsa was killed and all good men that had fled from Mathurā returned to it. Kṛṣṇa fast developed Himself as Īsvara. He restored his Guru's son to life.

Uddhava, the embodiment of Bhakti-Yoga mixed with wisdom, was the messenger of Kṛṣṇa to the Gopī-s. It was through him that S'rī Kṛṣṇa sent words of wisdom, which He himself could not have spoken to them at Bṛndāvana. For the Gopī-s would have spurned such words from Him, so great was their personal love for Him. Kṛṣṇa now placed another ideal before them for meditation. They were now to seek Him, not as the lovely Kṛṣṇa, playing upon the flute, but as the all-pervading Ātman to be known by discriminating wisdom.

He asked the Gopī-s to meditate on this ideal, and He now returned to them as the all-pervading immutable principle in the Universe.

In the stories of Jarāsaṁdha, Yavana and Mucukunda we find the historical Kṛṣṇa.

Jarāsaṁdha was an incongruous combination of materiality and spirituality, (the two parts which Jīva put togęther). He was the performer of Vedic Yajña-s, the supporter of Brāhmaṇa-s, the respresentative of the old state of things. Naturally therefore he was the most powerful king of his time and the most powerful enemy of Kṛṣṇa. Vaiṣṇavism had to fight hard with selfish ritualism. Vaiṣṇava kings were put to death in large numbers. Kṛṣṇa could not kill him on account of his connection with Brāhmaṇa-s and with Vedic Yajña-s. He even feigned a retreat and fled away to Dvārakā. Dvārakā was a spiritual centre on earth, created by Kṛṣṇa, for the performance of His mission as Avatāra. The town was washed away as soon as Kṛṣṇa disappeared.

It will be interesting to know the future mission of Mucukunda. But the Bhāgavata is silent about it.

Thoughts on the Dvārakā-Līlā

At Dvārakā, we find S'rī Kṛṣṇa as the Lord of the Universe, an Avatāra, and as such something more than the historical Kṛṣṇa.

S'rī Kṛṣṇa as an Avatāra.

It is time that we should know something definitely of S'rī Kṛṣṇa as an Avatāra,

To restore the Brāhmaṇa boys, S'rī Kṛṣṇa went with Arjuna to the abode of Puruṣa. Puruṣa smiled and

said: "I brought the Brāhmaṇa boys, that I might see you both. For the protection of Dharma on the Earth, you have incarnated endowed with my parts (Kalā). Kill the Asura-s that oppress the Earth and come back soon to Me. Satiated are your own desires, O you Ṛṣi-s, Nara and Nārāyaṇa, for the preservation of the universe you but do that which others may follow."

The Puruṣa is the Virāṭ-Puruṣa of our universe, the Second Puruṣa or the Second Logos.

When the first Puruṣa woke up, the process of transformation went on and the material creation was completed. The materials could not however unite to form individual bodies. Puruṣa infused the material creation and became known as the Second Puruṣa or Virāṭ-Puruṣa. As regards this Virāṭ-Puruṣa, the Bhāgavata-Purāṇa says as follows:

"He is the resting place and eternal seed of all Avatāra-s. Brahmā is His part, Marīci and other Ṛṣi-s are parts of His part. Deva-s, animals and men are brought into manifestation by parts of His part" (Bhāgavata I. 3-5.)

"He is the primal, unborn Puruṣa who in every Kalpa creates, preserves and destroys self (objective) as self (nominative), in self (locative), by self (instrumental)." II. 6, XXXVII.

"He is the primal Puruṣa-Avatāra of the Supreme" II. 6, XL.

He is also called the Thousand-Limbed and the Egg-born. II. 5, XXXV, III. 6, VI.

This Virāṭ-Puruṣa upholds the manifested universe. All materials are in Him and all individuals take their rise from Him and end in Him. He is the one ocean

of endless bubbles which have their beginning and end in Him. The Avatāra-s also all rest in the bosom of Virāt-Puruṣa.

We have looked at Virāṭ-Puruṣa from the standpoint of the First Puruṣa. Now let us proceed upwards from below.

The Bṛhad-Āraṇayaka-Upaniṣad thus speaks of Virāṭ-Puruṣa, at the beginning of the Fourth Brāhmaṇa of the first chapter :

"This was before the soul, bearing the shape of a man. Looking round he beheld nothing but himself. He said first : "This am I." Hence the name of I was produced. And, because he as the first of all of them consumed by fire all the sins, therefore he is called Puruṣa. He verily consumes him who, before this, strives to obtain the state of Prajāpati, he, namely who, thus knows."

The following is the commentary of S'rī-S'aṁkara :

"This was before the soul." The soul is here defined as Prajāpati, the first born from the Egg, the embodied soul, as resulting from his knowledge and works in accordance with the Veda-s. He was what ? "This," produced by the division of the body, "was the soul" not separated from the body of Prajāpatī, "before" the production of other bodies. He was also "bearing the shape of a man", which means that he was endowed with head, hands and other members, he was the Virāṭ, the first born. "Looking round reflecting who am I, and of what nature, he beheld nothing but himself", the fulness of life, the organism of causes and effects. He beheld only himself as the Universal soul. Then, endowed with the recollection of his Vedic

knowledge in a former birth, "he said first: This am I" *viz.*, Prajāpatī, the universal soul. "Hence," because from the recollection of his knowledge in a former world he called himself I, therefore his name was I..... ....."And because he"—Prajāpati in a former birth, which is the cause, as the first of those who were desirous of obtaining the state of Prajāpati by the exercise of reflection on works and knowledge *viz.* "as the first of all of them," of all that were desirous of obtaining the state of Prajāpati, consumed by the perfect exercise of reflection on works and knowledge of all the sins of contact which are obstacles to the acquirement of the state of Prajāpati,—because such was the case,—therefore he is called Puruṣa, because he is *Pūrvam Auṣat*, (first burnt). As that Prajāpati, by consuming all opposite sins, became this Puruṣa Prajāpati, so also any other consumes, reduces all to ashes by the fire of the practice of reflection on knowledge and works, or only by the force of his knowledge, and He verily "consumes" Whom? "Him who before this sage strives to obtain the state of Prajāpati." The sage is pointed out as he who thus knows, who according to his power manifests his reflection on knowledge. "But is it not useless for any one to strive for the state of Prajāpati, if he is consumed by one who thus knows? There is no fault in this; for consuming means here only that the highest state, that of Prajāpati, is not obtained, because the eminence of reflection on knowledge is wanting. Therefore by the words, "He consumes him" is meant, that the perfect performer obtains the highest state of Prajāpati; he who is less perfect does not obtain it, and by no

means that the less perfect performer is actually consumed by the perfect; thus it is said in common life, that a warrior who first rushes into battle, consumes his combatants, which means that he exceeds them in prowess."

In order to understand this better, let us consider the scheme of human evolution.

Ātman is the same in all beings and, when free from the limitations of individual life, he becomes all-pervading.

Sympathy and compassion open the door to the liberation of Ātman.

The Upādhi, or limitation, or the body of its manifestation, becomes less and less gross, as Ātman proceeds in its course of liberation, the body becomes better able to do good to all mankind and it does not act as a barrier to communion with the real self.

The most highly evolved beings become universal and not individual, and they live normally on the spiritual plane.

They at last reach the state of divinity. Then they may become Avatāra-s. When these Avatāra-s have to work on the physical and intellectual planes, they assume a body and become born, like ordinary beings. They have then to *come down* from their normal state, but their vision and power remain unaffected. When their mission is over, they reach again their normal state. The Avatāra-s have not to work out their own Karman. They are liberated Ātman-s, staying back for the liberation of other individuals in the universe. Karma-less themselves, they bear the Karman of the universe upon their shoulders. The thin veil that separates their state from

the state of the absolute Brahman is Māyā, which is the highest manifestation of Prakṛti which enables them to assume cosmic responsibility out of their unbounded compassion for all beings.

The Avatāra-s may cast off their veil at will, but as long as they choose to keep that veil, the whole universe is at their command and they guide the whole course of universal evolution.

Now of all Avatāra-s, One takes upon himself to hold all individuals in His bosom, to sustain them all and to make Him the field of their Involution and Evolution, in the Kalpa.

He is called Virāṭ-Puruṣa. He is practically the Īs'vara of our universe.

The body of this Puruṣa, called the First Avatāra, the Second or Virāṭ-Puruṣa, and the Egg-born, is formed by the Tattva-s, numbered twenty-four in the Sāṁkhya philosophy. These Tattva-s collect together to form an Egg and the Second Puruṣa breaks forth from that Egg and becomes the Thousand-headed Puruṣa of the Upaniṣad-s. For the sake of medition, He is described to be seated on the Serpent Ananta. The lotus stalk grew out of his navel.

The Tattva-s themselves are brought into manifestation by the awaking of the First Puruṣa.

The Second Puruṣa enters into all beings as their Ātman, becoming three-fold in his aspect *viz.* Adhyātma, Adhibhūta and Adhideva. Then He is called the Third Puruṣa. Says the Sāttvata-Tantra, as quoted by S'rīdhara:

"There are three forms of Viṣṇu known as Puruṣa—the first is the creator of Mahat, the Second is the

permeator of the cosmic Egg, and the third is the permeator of all beings." Virāṭ-Puruṣa is the seat of all Avatāra-s. Therefore all Avatāra-s are called parts of the Virāṭ-Puruṣa.

Speaking of other Līlā-Avatāra-s, Bhāgavata-Purāṇa calls them parts and aspects of the Second Puruṣa; "but Kṛṣṇa is Bhagavān Himself."

Bhagavān is here the First Puruṣa. I. 3, XXVIII.

In the Tenth Skandha, King Parīkṣit asks: "Tell us the mighty deeds of Viṣṇu, incarnated as a *part* in the line of Yadu." X. 1, II. Later on again:

"The supreme Puruṣa, Bhagavān Himself, shall be born in the house of Vasudeva." X. 1, XXII.

The Deva-s said, addressing Devakī: "Rejoice mother, the Supreme Puruṣa, Bhagavān Himself, is in thy womb *by His part*." X. 2, XII.

The Puruṣa, seated on Ananta, addressed Arjuna and Kṛṣṇa as Nara and Nārāyaṇa.

The Mahābhārata also calls them Incarnations of Nara and Nārāyaṇa. These Ṛṣi-s are invoked all throughout the Mahābhārata. They were the sons of Dharma by Mūrti, daugher of Dakṣa.

Nara and Nārāyaṇa are looked upon as two in one and they were adored by the Deva-s, as manifestations of Puruṣa Himself. (IV. 1, XLVI).

They went after their birth to Gandhamādana. (IV. 1, XLVIII.)

It is these Ṛṣi-s, parts of Bhagavān Hari, who have now appeared for the removal of her load from the Goddess Earth, as Kṛṣṇa, in the lines of Yadu and Kuru." (IV. 1, XLIX.)

Kṛṣṇa in the line of Kuru is Arjuna.

In explaining this S'loka, *S'rīdhara* quotes the following from a Vaiṣṇava Tantra:

"In Arjuna, there is only the Avesa (suffusing) of Nara. Kṛṣṇa is Nārāyaṇa Himself.

Sri Kṛṣṇa said to Arjuna: "I have passed through many births as well as thou. I know them all. Not so thou."

This shows that Arjuna was not Nara himself, the supplement of Nārāyaṇa, for in that case he would have remembered his previous births. But, as the Tantra says, "Arjuna was possessed by the Nara aspect of the dual Ṛṣi."

Sri Kṛṣṇa said to Devakī:

"At my first birth, in the Svāyambhuva-Manvantra, thou wert born as Pṛsni and this Vasudeva was named Prajāpati Sutapas. . . . . I was born as your son Pṛsni-garbha. I was also born of you, when you were Aditi and Vasudeva was Kasyapa, as Upendra, also called the Vāmana or Dwarf Avatāra. At this third birth, I am your son again, with the same body." X. 3. XXXII to XLIII.

These are the three incarnations of Nara-Nārāyana, mentioned in the Bhāgavata-Purāṇa. They are certainly not the many births to which S'rī-Kṛṣṇa alludes in the Gītā. Those many births took place in previous Kalpa-s of which we know nothing. In this Kalpa, however, he appeard at the turning points in the Evolution of our universe. He appeared in the First Manvantara, the Manvantara of manifestation, as Pṛsni-garbha. We do not know the good done by Him in His first birth.

As Vāmana, however, he restored the Trilokī to the Deva-s and asserted the supremacy of the spiritual forces.

The Earth was again overpowered by the Asura-s. The Kalpa was about to be half over. The last struggle was to be made. Sattva had to be infused into all beings, even into the materials composing them. Every thing in the universe was to be wedded to the Lord of Preservation. An upward trend was to be given to the whole course of Evolution. Materialism could not be stamped out all at once. But henceforth there was to be a steady fall of Materiality and rise of Spirituality, subject to such variations as minor Cycles might cause.

S'rī Krsna is therefore the greatest Avatāra of our Kalpa. "For the good of those that seek Átman, Nara-Nārāyana shall perform Tapas in Bhāratavarṣa, unknown to others, till the end of the Kalpa." V. 19-9.

S'rī Kṛṣṇa as Bhagavān is greater than the Second Puruṣa. To the devotees, he is greater than the Puruṣa manifestation.

He now appeared as the preserver of the Universe, the embodiment of Sattva, the force of ascent. And the Tattva-s had to be wedded to him, so that they might acquire the energy of higher evolution in them.

Unless there was change in the innate downward tendency of the Tattva-s, the spiritual ascent of the universe was not possible.

The Lord brought about this change by permeating the whole universe with His Sattva body, or becoming something like the spiritual soul in every being. Therefore Lord Kṛṣṇa is in the hearts of all beings and can be perceived by all in meditation. He is everywhere, in every atom. Whether S'rī Kṛṣṇa is Bhagavān Himself or some manifestation of Bhagavān makes no difference whatever. By His works, He is Bhagavān. His

worshippers are bound for the abode of Bhagavān. They have not to wait in Brahmā or Satyaloka, till the end of Brahmā's life. Those who worship Hiraṇya-garbha or Brahmā cannot pass beyond the limits of Brahmaloka.

In answer to King Parīkṣit, S'uka delineated the Paths to be followed after death.

I. The Prompt Path of Liberation (Sadyo-Mukti). Those who meditate on the abstract Absolute, called Brahman, attain prompt liberation. The All-pervading principle is abstracted from the phenomenal universe, there is no thought of man, no thought of fellow beings, no thought of the universe, there is the pure abstraction by the process of "Not thus." "Not thus" liberates one from all phenomenal connections. This is Sadyo-Mukti. (II. 2, XV to XXI.)

II. The Deferred Path of Liberation (Krama-Mukti), when one wishes to go to Brahmaloka or to the abode of the Siddha-s. Where the eight siddhi-s are acquired, he retains the Manas and the Indriya-s and goes all over the universe of Seven loka-s. II. 2, XXIII.

With their Linga-S'arīra, these Lords of Yoga go inside and outside Trilokī. II. 2, XXIII.

On their way to Brahmaloka, they are carried by Suṣumṇā first to Agniloka. Then they go to the farthest limit of Trilokī, the S'iśumāra Cakra, extending over to Dhruva or the Polar star. II. 2, XXIV.

When at the end of a Kalpa, the Trilokī becomes consumed by fire from the mouth of Saṁkarṣaṇa, they go to Brahmaloka, which lasts for two Parārdha-s, and which is adorned by the chariots of great Siddha-s. II. 2, XXVI.

There is no sorrow, no infirmity, no death, no pain, no anxiety in Brahmaloka. But those who go there are, out of their compassion, afflicted by the endless miseries of those that do not know the path. II. 2, XXVII.

Then they pass through the seven Āvaraṇa-s or covers of the Universe and, having the Vechicle of Mūla-Prakrti only, become full of Bliss and, when that Upādhi is destroyed, they obtain absolute bliss and do not return again. This is the attainment of the state. II. 2, XXVII to XXXI.

"Those who go to Brahmaloka pass through three different paths.

(1) Those, who come with great merits acquired in life, get posts of duty according to their merits in the next Kalpa (*i.e.* they become Prajāpati-s, Lokapāla-s, Indra-s and so on.)

(2) Those who go to Brahmaloka merely by force of their Upāsanā of Hiraṇyagarbha become liberated, when Brahmā becomes liberated at the end of his life (extending over two Parārdha-s.)

(3) Those that worship Bhagavān pierce the Brahmāṇḍa at will, and rise to the abode of Viṣṇu. The S'loka-s XXVIII to XXXI refer to the piercing of Brahmāṇḍa by the Bhāgavata-s." *S'rīdhara.*

The worshippers of S'rī Kṛṣṇa attain the last state. The deferred path of Liberation is the path of all Bhakta-s. It is the path of compassion, of service. The Bhakta-s spurn all sorts of Mukti, even if they be offered to them. They become servants of the Lord in the preservation of the Universe.

In the Dvārakā-Līlā, we shall find S'rī Kṛṣṇa, as the greatest Avatāra of the Kalpa, carrying out His work of Preservation.

The Purāṇa does not speak of the Nara aspect of S'rī Kṛṣṇa as manifested in Arjuna. That is the subject matter of the Mahābhārata. The study of the one is complementary to the study of the other, as the study of the Bhāgavata-Purāṇa is complementary to the study of the Gitā. In one, we see the Evolution of Man, in the other we see the work of Bhagavān. We see in both together the whole of our Lord S'rī Kṛṣṇa.

The Wives

As Lord of the Universe, S'rī Kṛṣṇa became wedded to the eightfold energies of Prakṛti, His eight principal wives, so that he might influence, through them, individuals formed by these divisions of Prakṛti-s. These energies are :

1. *Rukmiṇī* or Mūla-Prakṛti, Buddhi.
2. *Jāmbavatī* or Mahat, Universal mind.
3. *Satyabhāmā* or Ahaṁkāra.
4. *Kālindī* or Akāsa-Tanmātra, Sound, Akāsa.
5. *Mitravindā* or Vāyu-Tanmatra, Touch, Air.
6. *Satyā* or *Nāgnajitī*, Agni-Tanmātra, Form, Fire.
7. *Bhadrā*, Ap-Tanmātra, Taste, Water.
8. *Lakṣmaṇā*, Kṣiti-Tanmātra, Smell, Earth.

The Energies of Prakṛti have a double tendency, one of lower transformation, of materialisation, of descent and another of higher transformation, of spiritualisation, of ascent. S'rī Kṛṣṇa, by His Avatāraship, attracted to Himself the higher tendency of all the energies of Prakṛti. This is how he was wedded to all the aspects of Prakṛti.

Rukmiṇī is the spiritual energy of Mūla-Prakṛti. Read the talk between Kṛṣṇa and Rukmiṇī (X. 80).

The legend of the Syamantaka jewel is a mysterious one. It was the gift of the Sun-God. It used to produce gold every day.

The Hiraṇyagarbha-Puruṣa of Vedic Upāsanā has its seat inside the Sun-God. "The Puruṣa inside Āditya." This Puruṣa is the Adhidaiva of Bhagavad-Gītā, as explained by S'rī S'aṁkara. All the Deva-s proceed from *Him*. He is the one Deva, also called Prāṇa, (Vide Yājnavalkya's answer to S'akala—Bṛhadāraṇyaka-Upaniṣad III. 9.) Hiraṇya is gold. Hiranyagarbha is that which has gold in its womb. The Syamantaka jewel gave protection against diseases, accidents, and other dangers. These are all the results of Hiraṇyagarbha-Upāsanā. Syamantaka represents Hiranyagarbha-Upāsanā.

S'rī Kṛṣṇa wanted that this Upāsanā should be replaced by the Upāsanā of Īs'vara.

The jewel was lost. It was carried away by some religious movement, represented as a lion.

Jāmbavān snatched it from the Lion. Jāmbavat, the bear king, was one of the chief allies of Sugrīva. He was the oldest in years and the wisest in counsel.

"When Vāmaṅa stepped over three Loka-s, I made a respectful circuit round Him." Rāmāyaṇa, Kiṣkindhā-Kāṇḍa, Chap. 64-15.

"When Vāmana became an Avatāra I moved round the earth twenty one times. I threw plants into the Sea which yielded Amrta by churning. Now I am old." Rāmāyaṇa, Kiṣkindhā-Kāṇḍa, Chap. 65-32.

While Rāma was about to ascend to heaven he addressed the old Jāmbavān, as a son of Brahmā, and asked him to stay behind till the approach of Kali—Uttara-Kāṇḍa, Chap. 123-34.

Jāmbavān represents a very old religious movement, which was out of date even in Rāma's time.

Hiraṇyagarbha-Upāsanā became old and a thing of the past. But however hoary it might be with years, it was holy with the traditions of the Veda-s and, though Kṛṣṇa had no direct hand in its disappearance, people thought the disappearance was the outcome of His Avatāraship. To save His reputation, Kṛṣṇa restored the jewel from Jāmbavān, but it could not long remain in the hands of Satrājit. Vaidika Upāsanā did survive. But it survived only in Vaidika Saṁdhyā and Gāyattrī, which were represented by Akrūra.

Kṛṣṇa was wedded to Jāmbavatī, the spiritual energy of Mahat.

Satyabhāmā is the spiritual energy of Ahaṁkāra. She holds the Vīṇā, with the seven notes of differentiation. The Veda-s proceed from these notes and also all departments of knowledge. Satyabhāmā is the goddess of learning.

There is not much to say about the five other principal wives.

The last of these wives, Lakṣmaṇā, represents the spiritual energy of earth. Coming down to earth, we proceed to Naraka, son of earth. The word Naraka literally means Hell, hence gross materiality. We have found that the Purāṇa writers place Naraka below the Pātāla-s. Sixteen thousand girls representing all earthly and material energies had been snatched away by Naraka. They all became wedded to S'rī Kṛṣṇa.

Vāsudeva, Saṁkarṣaṇa, Pradyumna, and *Aniruddha.*

The following correspondences were given by Kapila to his mother Devahūti. (III. 26).

Upāsya	*Adhibhūta*	*Adhyātma*	*Adhideva*
Vasudeva	Mahat	Citta	Kṣetrajña
Saṁkarṣana	Ahaṁkāra	Ahaṁkāra	Rudra
Aniruddha	Manas	Manas	The Moon god
Pradyumna	Buddhi	Buddhi	Brahmā

Citta is transparent, without transformation, and calm, even as the first state of water. III. 26. XXI.

"Transparent"—capable of receiving the image Bhagavān.

"Without transformation"—without indolence and distraction. *S'rīdhara.*

Citta is the abode of Bhagavān *i.e.* Bhagavān is perceived by Citta. III. 26. XX.

Differences cause many-sidedness and distraction.

Ahaṁkāra-Tattva brings differences into manifestation.

Beyond the plane of Ahaṁkāra-Tattva, is the plane of Mahat.

Mahat literally means big, great, universal.

It is the plane of universal manifestation.

The mind is universal on this plane. As soon as the One Puruṣa wished to be many, Prakṛti gave rise to the Mahat transformation and Mahat took up the wish to be many. It was one, but it had the potency of becoming many. The whole universe that was to manifest itself was mirrored in Mahat, and was the subject matter of one thought, the thought of one who had the universe for his body. During the period of creation, Mahat soon transformed itself into Ahaṁkāra, the Tattva of differences. Ahaṁkāra gave rise to different bodies, different

minds and different faculties; individuals appeared and they started on separate lines of manifestation and of evolution.

On their homeward journey, individuals again reach the plane of Mahat, when they rise above all differences, lose all sense of personality and carry their experiences to the plane of the Universe. Their thoughts then become thoughts of the Universe, guided by one feeling, that of compassion for those that remain behind. There is no thought of self, no distraction, no impurity, it is all calm and tranquil; such a mind is called *Citta* by Kapila. This Citta is the abode of peace, the abode of Bhagavān.

Bhagavān, when reflected on Citta, is VĀSUDEVA. He is the Puruṣa seated on Ananta.

SAṂKARṢAṆA is Bhagavān as reflected on Ahaṁkāra. He is called Ananta or endless, as there is no end of individuals. He is Bhagavān as manifested in every individual and may be called, in one sense, the Puruṣa of Individual souls. Balarāma is said to be an incarnation of Saṁkarṣaṇa. As individuals proceed on their course of life-journeys, they become crystallised into separate entities, with a strong sense of personality. The inner self, the real self, runs the risk of becoming swallowed up by the outer self, the Upādhi of individuality. The point is reached, when individuals are to be drawn back to their homes, their real selves. Therefore Balarāma used the plough to draw in others. This is a process of destruction. The material nature is gradually destroyed in us. Therefore Balarāma is also called an incarnation of Rudra or S'iva according to Vaiṣṇava texts. He is Rudra Himself. The fire from

the mouth of S'aṁkarṣana burns the Trilokī at Pralaya. Saṁkarṣaṇa literally means "he who draws in completely." The process of Pralaya has already set in. The whole process of spiritual ascent is a process of material Pralaya. According to some therefore, Viṣṇu and S'iva united to form Harihara, at the time of the Great Churning, when this process first set in. When individuals throw off their material garb, or when, by Pralayic force, their material cover is forcibly removed, they become fit to be gathered together and to become merged at Pralaya in the One.

PRADYUMNA is the wish of Bhagavān as imprinted on the course of universal evolution. He is the wish of God. When the one wished to be many, He represented that wish and gave the entire turn to the course of evolution, that it might adapt itself to that wish. Individuals multiplied. Desires became many and all actions became Sakāma. Pradyumna was then called Kāmadeva, the God of Love, or desire.

When the course of descent was arrested, Kāmadeva was destroyed by fire from the forehead of S'iva. He appeared again, but this time he appeared as the son of Kṛṣṇa. The wish of his father now was to be one again, for He had already become many, as many as the Karman of the previous Kalpa would allow. And Pradyumna had to impress this wish upon individuals generally, so that the ascent of matter to spirit might be universal.

According to Kapila, Pradyumna is reflected in Buddhi. Buddhi is defined by him as that faculty by which objects are perceived. Doubt, false understanding, true understanding, memory and sleep, these are the indications of that faculty. (III. 26. XXVIII, XXIX).

ANIRUDDHA is the son of Pradyumna. According to Kapila, he is reflected in Manas, the faculty of Saṁkalpa and Vikalpa. Saṁkalpa in Sāṁkya terminology is the first or general idea of a thing.

Vikalpa is the idea of the peculiarity of a thing. Thus when I cast a passing glance at a man, I know nothing of him except that he is a man. But when I look at him carefully, I know his peculiarities and can differentiate him from others.

The first idea is the idea of a thing in its primity or dawn.

The second idea is the idea of its peculiarities. It is the second idea which gives rise to likes and dislikes.

In the course of ascent, we must carry general ideas. We must rise from particulars to generals. The mind will thus be freed from the burden of personal and material thoughts.

Aniruddha became wedded to Uṣā or Dawn. He is Bhagavān as perceived by Manas.

END OF THE TENTH SKANDHA

THE MUSALA

Sk. XI. Ch. 1

S'rī Kṛṣṇa, with the help of Balarāma, the Yādava-s and the Pāṇḍava-s, killed the Daitya-s, born as Kings. He made the Pāṇḍava-s his instruments in the great war. When the Kings on both sides and their armies were killed, S'rī Kṛṣṇa thought within himself: "The pressure is not yet all removed from the earth. For these powerful Yādava-s, backed by me, have become mad with power. I shall bring on disunion among them, which will be the cause of their death. Then I can have rest and may go to my own abode."

Vis'vāmitra, Asita, Kaṇva, Durvāsas, Bhṛgu, Aṅgiras, Kas'yapa, Vāmadeva, Atri, Vasiṣṭha, Nārada and other Ṛṣi-s went to a sacred place called Piṇḍāraka near Dvārakā. The Yādava youths were playing among themselves. They dressed Sāmba, son of Jāmbavatī, as a girl and took him to the Ṛṣi-s, saying she was pregnant and inquiring whether she would have a son or a daughter. The Ṛṣi-s could not bear this impertinence and they said: "O you fools, she will bring forth a *Musala* (a pestle) that will be the ruin of your line." The boys were terrified. Sāmba did produce an iron pestle. They took the pestle and went home. The boys related the story

to all the Yādava-s. Āhuka, the chief of the clan, ordered the pestle to be ground down to powder and the powder to be thrown into the Sea. This was done, but a portion remained. That portion was also thrown into the Sea. A fish swallowed the iron piece. The fish was caught by a fisherman. He made two spears of the iron found in the fish. The powdered iron grains were carried by the waves to the coast and there they grew into reeds.

THE BHĀGAVATA PATH

Sk. XI. Ch. 2—5

VASUDEVA asked Nārada about the Path of Bhagavān which leads to Mokṣa. Nārada said :

"Of the sons of Ṛṣabha, nine became well-versed in Ātma-Vidyā. They were Kavi, Hari, Antarikṣa, Prabuddha, Pippalāyaṅa Avirhotra, Drumila, Camasa, and Karabhājana.

The Ṛṣi-s of Bhāratavarṣa were performing Yajña at the place of Nimi and these nine Ṛṣi-s went there.

Nimi asked the Ṛṣi-s about the *path of Bhagavān.*

Kavi said :

The path of Bhagavān consists of such expedients as the Lord mentioned Himself (for those that are not wise) for the speedy acquisition of self-knowledge. In following this Path, man is not overcome by obstacles (as in the path of Yoga). He may run along this path even with closed eyes without fear of losing his steps (with closed eyes *i.e.* even without knowing where he goes and what he does).

What is the path then ?

Whatever a man does, whether it be the body or speech or mind or the senses or intellect or the sense of I-ness that acts, let him offer that all up to the Supreme Nārāyaṇa.

He who is removed from Īs'vara, (first) forgets (Īs'vara), (*Asmṛti*), then there is wrong preception such as 'I am the body'—(*Viparyaya*). This is caused by the Māyā of Bhagavān. Fear arises from devotion to the Second. Therefore wise men worship the Lord only, with unfailing Bhakti, knowing his Guru to be one with Is'vara and Ātman."

(The Bhāgavata School classifies Jīva-s under two heads—Antarmukha and Bahirmukha. Antarmukha is literally one with his face turned inwards *i.e.*, one who withdraws himself from the outside world and looks to self within, which is only an aspect of Īs'vara.

Bahirmukha Jīva. is one with his face turned outwards *i.e.*, one who withdraws himself from the self-within and therefore from Isvara. He first loses sight of Īs'vara, forgets that he (the Jīva) is an aspect of Īs'vara and that he is not the same as the body. He then considers the body as one with himself and concerns himself only with its relations to the outside world. This is called forgetting and wrong perception. "Fear arises from devotion to the Second." The Second is that which is not self. In meditation, the Guru stands between Īs'vara and self, and is Īs'vara for all practical purposes to the devotee).

The Dvaita (Māyika manifestation), though not existing, appears to exist, through the mind of man, like dreams and desires. Therefore wise men should control the mind, which gives rise to desires and doubts about actions. Then there shall be no fear.

[The existence of the outside world and of the body is like the existence of dreams and desires. The dream exists for the time being and then disappears altogether.

The dream has its existence because the mind brings it into existence. It is a creation of the mind, not permanently attached to the Jīva. So desires are also creations of the mind, not permanently attached to the Jīva. But they have got a temporary existence. That existence, however, is an existence in the mind of the man entertaining the dreams and desires and not outside the mind. Therefore that existence is not a real one.

So the body of the Jīva and its surroundings are temporarily attached to the Jīva. As the dream vanishes in the wakeful state, so the body and its surroundings disappear with the transformation called Death. Body after body, surroundings after surroundings, are dreams, as it were, in the mind that bears all through the bubbles arising in the ocean of Jīvic existence.

The realization of this temporary connection of the body and its surroundings is a training for the Antarmukha Jīva, for it enables him to turn towards Īsvara and the permanent aspect of Jīva.

The non-existence of Dvaita has always to be understood with reference to Jīva or Īsvara, and not *independently*, for the flow of Prakṛti is eternal. The disregard of this primary idea has given rise to many misconceptions.

Then as to Antarmukha practices.

Hear about the Incarnations of Vīṣṇu and His blessed deeds, hear about his names full of import as to those deeds and Incarnations, hear and sing the songs about Him, without any sense of uneasiness as to what others will say. Then roam over the earth free from all worldly attachments.

By such practices, and by the recital of His dear names, love for Bhagavān grows up. The heart then

melts away. The devotee laughs loudly, he weeps, he cries aloud, he sings and he dances like a mad man. He loses all control over himself.

He salutes Ākāśa, Vāyu, Agni, Water, Earth, the planets, the trees, the Seas and all beings as forming the body of his Hari. For he knows nothing else.

He who worships Bhagavān in this way, has Devotion (Bhakti), perception of Īśvara (Anubhava) and dispassion (Virakti)—all three growing at one and the same time, as, by eating, one gets pleasure, nutrition and satisfaction of hunger all at one and the same time.

The Bhāgavata then attains supreme peace.

II. Nimi then asked : " What are the *Characteristics of a Bhāgavata* and what are the *signs by which a Bhāgavata is known*?

Hari replied :

" He who sees in all beings the existence of Bhagavān as in his own self, and sees all beings in the Bhagavān within himself is the highest Bhāgavata.

He who bears love towards Īśvara, friendship towards his dependents, kindness towards the ignorant, and indifference towards his enemies belongs to the next class of Bhāgavata-s.

He who workships an image of Hari with faith, but has no regard for Bhakta-s and for other beings is only a beginner as a Bhakta.

The highest Bhāgavata perceives the objects with his senses, but does not feel either aversion or pleasure. He looks upon the universe as the Māyā of Viṣṇu.

By constant meditation on Hari, he is not affected by the changes of life. Desires have no place in his mind, so devoted is he to Vāsudeva.

He is the favourite of Hari, who does not take pride in his birth, Karman, caste or Āsrama.

The highest Bhāgavata does not know "Mine" and "Thine," either in wealth or in body. He looks upon all beings with equal eyes. His mind is always at peace.

Even for the sake of all the three Loka-s, the Vaiṣṇava will not for a moment forget the lotus feet of Bhagavān.

And more, he is the greatest of all Bhāgavata-s, to whose heart Hari is bound down by the tie of Love."

III. Nimi asked: "What is then this *Māyā* of the Supreme Lord?"

Antarikṣa replied:

"Māyā of Bhagavān is that which causes the creation, preservation and dissolution of this universe."

IV. Nimi asked: "How can one whose mind is not controlled and who is of dull understanding easily *cross over this Māyā*?

Prabuddha replied:

"Have recourse to a Guru, who knows the Truth and is fixed in the supreme. Learn the duties of Bhāgavata-s from him. Practise non-attachment, keep company with Sādhu-s. Be kind to your inferiors, friendly to your equals and respectful to your superiors. Keep your body and mind pure. Regulate your life by fixed rules. Have forgiveness. Do not talk idly. Read the sacred books. Be upright. Be temperate. Be harmless to all beings. Bear good and evil, pleasure and pain with equanimity. Find out Ātman and Īsvara everywhere. Free yourself from all connections. Do not bind yourself down to your house. Have that which is easily got for your clothing. Be content with anything and everything. Have faith in the Bhāgavata S'āstra, but do not

blame any other S'āstra. Control your mind, speech and actions. Speak the truth. Control your inner and outer senses. Hear, recite and meditate on the deeds and Avatāras of Hari. Let all your exertions be for Him. Offer up all, even your wife, children and your own life, to Him. In the company of Bhāgavata-s, interchange devotion and love, remind each other and speak to each other of the glory of Bhagavān, till your hair stands on end, and you will sometimes dance and sometimes sing, maddened by your devotional thoughts about Acyuta.

These are the duties of a Bhāgavata and by practising these, he may easily cross over Māyā."

V. Nimi asked: "How can one be *fixed in devotion* to Nārāyaṇa?"

Pippalāyana replied:

"When through the desire of attaining the feet of Viṣṇu, one has strong devotion, the impurities of one's mind are destroyed. When the mind is purified, it becomes fixed in Ātman."

VI. Nimi asked: "Tell me about *Karma-Yoga*, by the performance of which Karman is speedily destroyed."

Avirhotra replied:

Vaidika Karman does not directly lead to Mokṣa. Offer up your Vaidika Karman to Īs'vara, and perform it, without any worldly attachment, however.

He who wants speedily to cut asunder the tie of Ahaṁkāra shall worship Viṣṇu in the way prescribed in the Tantra-s or Āgama-s. (Vaidika Karman at first consisted of Vaidika Yajña. The Gītā gave a death-blow to the performance of Vaidika Yajña-s. *Niṣkāma* Karman took the place of *Kāmya* Karman. The Vaidika Karman

however survived in the Saṁdhyā Mantra-s, which conform themselves to the Path of Upāsanā.

The Vaidika Saṁdhyā is however meant only for Brāhmaṇa-s, Kṣattriya-s and Vaisya-s.

The Tāntrika Saṁdhyā is an imitation of the Vaidika Saṁdhyā, adapted to all classes of men, and it supplements the Vaidika Saṁdhyā by laying down a method of worshipping the Lord in the heart and of worshipping His image. Mantra-s are also prescribed. - Devotion is the chief element in Tāntrika Upāsanā and this Upāsanā is enjoined for all Bhāgavata-s or Vaiṣṇava-s. There are S'iva Tantra-s, S'akti Tantra-s, Gaṇapati Tantra-s, Sūrya Tantra-s as well as Vaiṣṇava Tantra-s. There are black rites prescribed in some of the S'akti Tantra-s which have therefore got a bad name with many. But the Tantra-s as a whole form the only science of practical occultism in Saṁskṛta, and the Vaiṣṇava Upāsanā is strictly a Vaidika and Tantrika Upāsanā.

(I do not enter here into the details of that Upāsanā, though some details are given in the text.)

VII. Nimi said: "Tell me about the *Avatāra-s* and Their deeds, O Ṛṣi-s." Drumila gave a short account of the Avatāra-s, commencing from the First Puruṣa. As this is nearly a repetition of what has been said before, no attempt is made to reproduce it.

VIII. Nimi asked what is the *destiny of those that do not worship Bhagavān, those that have no control over their mind and their senses.*

Camasa replied: "They enter the regions of darkness (Tamas)."

IX. Nimi asked:

"What is the Colour of the manifestation of Bhagavān at each period, how does he manifest Himself, by

what name is He known and in what way is He worshipped ?"

Karabhājana replied :

In Satya-Yuga, Bhagavān becomes white, with four hands, with tufts of braided hair, with bark round His waist. He bears a black deer-skin, the sacred thread, and beads, and haś Daṇḍa (the rod of an ascetic) and Kamaṇḍalu (the water-pot of an ascetic) in his hands *i.e.* He looks like a Brahmacārin.

Men are then peaceful and friendly towards one another. There are no differences amongst them. They worship the Lord by means of Tapas, by control of the senses and of the mind.

Bhagavān is then known by the following names : Haṁsa, Suparṇa, Vaikuṇṭha, Dharma, Yogesvara, Amala, Īsvara, Puruṣa, Avyakta, and Paramātman.

In Tretā, Bhagavān becomes red. He has four hands and golden hair. His form is that of Yajña. Men are pious at the time. They worship Bhagavān by Vaidika Yajña.

Bhagavān is known by the following names :

Viṣṇu, Yajña, Pṛsni-garbha, Sarvadeva, Uru-kraman, Vṛṣākapi, Jayanta and Uru-gāya.

In Dvāpara, Bhagavān is *S'yāma*. (The word S'yāma ordinarily means dark-blue. But S'rīdhara explains the word here as the colour of an Atasī flower, which is generally yellow. This is because the Bhāgavata speaks before of white, red, yellow and black as the colours of Yuga Avatāra-s.) His cloth is yellow.

Men worsbip Him both by Vaidika and Tāntrika methods.

Vāsudeva, Saṁkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Visvesvara and Visva are his names.

In Kali, worship is made according to the Tantra-s, which are various.

Bhagavān is black (Kṛṣṇa). Men worship Him, His Symbols and attendants mostly by loud recitals of names and prayers (Saṁkīrtana). Wise men praise Kali because worship is so easily made by mere Saṁkīrtana. Even men in Satya Yuga wish to be born in Kali Yuga.

Nimi respected the nine Ṛṣi-s and they disappeared in the presence of all men.

Vasudeva and Devakī heard this story from Nārada. They realised Kṛṣṇa as Īśvara and they acquired wisdom.

KṚṢṆA AND UDDHAVA

Sk. XI. Ch. 6

Brahmā and other Deva-s went to Dvārakā. Addressing Kṛṣṇa; Brahmā said: "All that we prayed for has been done. One hundred and twenty-five years have passed away since Thou didst appear in the line of Yadu-s. That line is also well nigh extinguished. Now go back to Thy own abode, if it pleases Thee."

S'rī Kṛṣṇa replied: "The extinction of the Yādava-s has been set on foot by the curse of the Ṛṣi-s. I shall remain on Earth, till it is completely brought about." There were unusual phenomena at Dvārakā. The elders came to Kṛṣṇa. He proposed a pilgrimage to Prabhāsa. So the Yādava-s made preparations for going to Prabhāsa. Uddhava saw the evil portents and he heard what S'rī Kṛṣṇa said. "I see, O Lord," said he to S'rī Kṛṣṇa, "Thou shalt leave this earth, as soon as the Yadu-s are destroyed. I can not miss Thy feet even for half a moment. So take me to Thy own abode."

S'rī Kṛṣṇa replid: It is true as you say. My mission is fulfilled. The Deva-s ask me to go back. The Yādava-s shall be killed by mutual quarrel. On the seventh day from this, the sea shall swallow up this seat of Dvārakā. As soon as I leave this earth, Kali shall overtake it and

men shall grow unrighteous. It will not then be meet for you to remain here. Give up all and free yourself from all attachments and roam about over this earth, with your mind fixed on me, looking on all beings with equal eyes. Whatever is perceived by the senses and the mind, know all that to be of the mind, and so Māyika and transitory. "This is this" and "this is that"—this conception of difference is only a delusion of him whose mind is distracted (*i.e.*, not united to Me). It is this delusion which causes experiences of right and wrong. It is for those that have got notions of right and wrong that the Veda-s speak differently of the performance of prescribed work (Karman), the non-performance of prescribed work (Akarman), and the performance of prohibited work (Vikarman). (This has reference to Varṇa and Āśrama duties. As long as a man identifies his self with some Varṇa or Aśrama he looks upon others also as belonging to some Varṇa or Āśrama. He therefore makes a distinction between men and men. The Varṇāśrama duties are prescribed by the Veda-s for a man, so long as he entertains ideas of difference. When he looks equally upon a Brāhmaṇa and a Caṇḍāla, when he finds his Lord everywhere and finds all beings in the Lord within himself, he becomes a man of the Universe, a Bhāgavata. For him Veda-s do not make any rule. He is above all rules and restrictions. But the Varṇāśrama duties are to be respected, so long as one makes any difference between man and man. Control thy senses and control thy mind. See the wide-spread Universe in thyself and see thyself in Me, the Lord. Learn and digest all that is given in the scriptures. Contented with self-perception, the very self of all other beings, you shall have no

danger from others. You will do no wrong but not because it is prohibited by the Scriptures, and you will do what is prescribed but not because it is so prescribed (*i.e.*, the sense of right and wrong will be natural in you, independently of S'āstric teachings.) You will exceed the limits of both right and wrong and do things just like a child. The friend of all beings, calm and quiet at heart, fixed in wisdom and direct knowledge, you will see the Universe full of Me and you will not be drawn back to births.

Uddhava said :

O Lord of Yoga, what thou sayest for my final bliss is a complete renunciation of all worldly attachments. It seems to me however that the giving up of desires is not possible for those that have their mind filled with the objective world, unless they are completely devoted to Thee.

I have not yet got over the sense of "I" and "Mine." Tell me how I can easily follow out Thy teachings."

S'rī Kṛṣṇa replied :

Generally those men that are skilful in discrimination rescue self from worldly desires by means of self, (*i.e.* they may do so, even without the help of a Guru, by means of self-discrimination.) Self is the instructor of self, specially in man (Puruṣa). Even in animals, preserving instincts proceed from self. (So self is the instructor, *S'rīdhara.*) For it is self that finds out final bliss by direct perception and by inference. Wise men, well versed in Sāṁkhya and Yoga, look upon Me as Puruṣa pervading all being, and possessing all powers. (This is according to S'rīdhara, the direct perception by which final bliss is attained. The word Puruṣa here has

something like the sense of a Monad in Theosophical literature. The passage quoted by *S'ridhara* from the Upaniṣad-s to illustrate the idea of Puruṣa also shows this.) There are habitations created for life-manifestation, some, with one, two, three or four feet, some with many feet and some with no foot. Of these, however, that of man (Paurusī) is dear to me. For in this form of Man those that are fixed in meditation truly find me out, the Lord, though beyond all objects of perception, by the indications of perceived attributes as well as by inferences from the same. (*Indications.* Buddhi, Manas and others, the perceived attributes, are in their nature manifestless. The manifestation is not possible except through one that is self-manifest. Therefore Buddhi and others point to Him.

Inferences. Whenever there is an instrument, there is some one to use it. Buddhi and others are instruments. There is therefore one who guides these. *S'rīdhara.*) In this matter of self instruction, hear the story of an Avadhūta (an ascetic who renounces all worldly attachments and connections.)

SELF-INSTRUCTION

Sk. XI. Ch. 7—9

YADU asked an Avadhūta how he could get that clear spiritual vision, by which he was able to give up all attachments, and roam like a child in perfect bliss.

The Avadhūta replied:

I have many Guru-s, O king—Earth, Air, Ākāśa, Water, Fire, the Moon, the Sun, the pigeon, the huge serpents, the ocean, the insect, the bee, the elephant, the collector of honey, the deer, the fish, Piṅgalā, the osprey, the child, the maid, the maker of arrows, the serpent, the spider and the wasp. These are my twenty-four Guru-s.

Though oppressed by the elements, the Earth does not deviate from her path, as she knows that they are only guided by the divine law. This forbearance I have learned from the Earth. I have learned from the mountain (which is a part of the Earth) that all our desires should be for the good of others and that our very existence is for others and not for ourselves. I have learned entire subordination to others' interests from the trees (also part of the Earth).

I have learned from the vital air, that one should be content only with such things as keep up the life and should not care about the objects of the senses. (The

sage should keep up his life so that his mind be not put out of order and his mental acquisitions lost; but at the same time he should not be attached to the objects of the senses, so that his speech and mind be not disturbed.)

Though placed in the midst of the objects with different attributes, the Yogin should not be attached to them. This I have learned from the outside air. The soul enters the body and the bodily attributes seem his own, but it is not so. The air is charged with smell, but the smell is no attribute of air.

Ātman is all-pervading and it is not affected by the body and bodily attributes. This I have learned from Ākāśa which, though all-pervading, seems to be conditioned by clouds and other objects.

Transparency, agreeability and sweetness, I have learned from water. The sage purifies others as water does.

Powerful in knowledge and glowing with asceticism, the sage receiving all things, does not take their impurities even as fire.

Fire eats the sacrificial ghee when offered to it and consumes the sins of the offerer. The sage eats the food offered to him by others but he burns up their past and future impurities.

Fire is one thought it enters fuels of various sorts.

One Atman pervades all beings, however different they may appear by the action of Avidyā.

Birth, death, and other affections are states of the body, not of Atman. The moon looks full, diminished and gone, though it is the same in all these states.

The sun draws water by its rays and gives it all away in time. The sage takes in order to give, and not in order to add to his own possessions.

The sun reflected on different surfaces appears to the ignorant as many and various. The Ātman in different bodies, even appears as such.

Too much attachment is bad. This I have learned from a pair of pigeons. They lived in a forest. One day they left their young ones in the nest and went about in search of food for them. When they returned they found the young ones netted by a hunter. The mother had too much affection for the young ones. She fell into the net of her own accord. The father also followed suit and the hunter was pleased to have them all without any exertion of his own.

The huge Ajagara serpent remains where he is and is content with whatever food comes to him.

The sage is calm and deep, not to be fathomed or measured. He is limitless (as the unconditioned self is manifested in him). He is not to be disturbed even like the tranquil ocean. The ocean may receive volumes of water from the rivers at times or may receive no water at other times. But it remains the same, even as the sage at all times.

He who is tempted by woman is destroyed like an insect falling into fire.

The bee takes a little from every flower. The Saṁnyāsin should take only a little from each Gṛhastha so that the Gṛhastha may not suffer.

The bee extracts honey from all flowers big or small The Sage should extract wisdom from all S'āstra-s big and small. Do not store anything for the evening or for the morrow. Have only so much for your *bhikṣā*. (alms given to a Saṁnyāsin) as may suffice for one meal. The bee is killed for his storing.

The Bhikṣu shall not touch a woman though made of wood, even with his feet. The elephant is shown a female and is drawn into a trap. The woman is the death of the sage. He should never approach her. The elephant seeking a female is killed by stronger elephants.

The miser neither gives nor enjoys his riches. Whatever he collects with difficulty is carried away by some one else. The collector of honey carries away the honey collected by others. He does not make it by his own effort. The Saṁnyāsin without any effort of his own gets food from the Gṛhastha-s, as it is their duty to feed him.

Do not hear vulgar songs. The deer is attracted by songs and is entrapped.

The love of taste is to be conquered above all, for it is most difficult to conquer. When the sense of taste is controlled, all other senses are controlled. The fish is killed when tempted by the bait.

Piṅgalā, a courtezan of Videha waited the whole day with breathless expectation for some lover who might come and make presents to her. The night approached and she grew restless. She then thought within herself: "For what a trifle am I so uneasy? Why not seek Īs'vara, the eternal giver of all pleasures and all desires?" Ere long she gave up all hopes and expectations that troubled her and became happy. She had good sleep in the night. It is hope that gives us trouble. Without hope we are happy.

When the bird Kurara (osprey) gets some flesh to eat, the stronger birds kill him. He is happy when he renounces the flesh. Renunciation of dear objects is good for the sage.

The child has no sense of honour or dis-honour. It has not the thoughts of a man of the world. It is self-content and it plays with self. I roam about like the child. The child is however ignorant, but the sage crosses the limits of the Guṇa-s.

Some people came to select a bride. The maid was alone in the house. She received the men who came. She went to a solitary place to beat off the impurities of the rice for their meal. She had shell-made bracelets on her wrists. These made a great noise. She felt disgusted and broke the bracelets one by one, till only one remained on each hand. When there are two or more at one place, they cause a jarring sound, and they quarrel. I have therefore earned solitariness from the maid.

I have learned concentration of mind from the mark of arrows.

The serpent has no home. It roams in solitude. So do I.

Nārāyaṇa draws in the whole creation at the end of the Kalpa and becomes one, the resort of all.

By Kāla-S'akti, the thread, Mahat, first comes out and the universe is again brought into manifestation. The spider brings the thread out of himself, spreads out the web and devours it himself.

(There is a kind of wasp, which catches a particular insect and carries it into a hole. It is supposed that the insect assumes the form of the wasp through fear.) When either through affection, hatred, or fear, a man throws his whole heart upon some object and the mind holds it fast, he attains the form of that object. I have learned this from the wasp.

Thus I have learned from my Guru-s. My own body is also my Guru. I have learned from it dispassion and discrimination. The body is born only to die. Constant misery is its lot. I know the truths, by a discriminative study of the body. Still I regard it as not mine and so I feel no attachment for it (The body belongs to the dogs and jackals who devour it after death. *S'rīdhara.*)

What does not a man do for the enjoyment of the body—but it comes to an end after all, having created the germs of another body.

The possessor of the body is now drawn away by this sense, now by that sense, now by this action now by that action. The senses suck his very life-blood, even as the many wives of one husband.

The Lord created vegetable and animal bodies. But he was not satisfied with them. For the human body only has the power to perceive Brahman.

Therefore after many births, when the human body is once attained,. one should strive promptly for his supreme bliss.

Yadu heard these words of wisdom, and he gave up all attachments.

ĀTMAN—A REFUTATION OF THE SCHOOL OF JAIMINI

Sk. XI. Ch. 10

S'RĪ KRSNA continued :

(Self-study is the first stage. It leads to the power of discrimination. Without self-study no progress is possible. Therefore S'rī Kṛṣṇa speaks of it as an essential condition. He then goes on to the next stage of preparation.)

Subject to what I have said as to one's own duties (in Pāñcarātra and other Vaiṣṇava works ; *S'rīdhara*) and knowing me to be the final resort, you should dispassionately follow the Varṇāsrama and family duties. (But how is dispassion possible ?) With the mind purified by the performance of duties, reflect on this *viz.*, that worldly men take up things, thinking them to be real but the end shows that they are not so.

Objects of desire are unreal, as their perception as separate entities is caused by the senses and they are altogether sense-made. Even they are as unreal as dreams and fancy, both caused by the mind.

(Actions are fourfold, (1) those that have the fulfilment of selfish desires for their object or Kāmya-Karman, (2) those that are prohibited by the Scriptures or Niṣiddha-Karman, (3) those that are required to be daily performed

or Nitya-Karman, (4) those that are required to be performed on certain occasions or Naimittika-Karman.

The first two are Pravṛtti or selfish Karman. The last two are Nivṛtti or unselfish Karman. The Smṛti-s say that those who want Mokṣa or liberation must not perform Pravṛtti Karman. But they should perform Nitya and Naimittika-Karman, as their non-performance might give rise to obstacles.) Perform Nivṛtti-Karman and being devoted to Me, give up all Pravṛtti-Karman. But when you fully enter the path of wisdom, then you need not care much even for Nivṛtti-Karman. Constantly practise Yama. Being fixed on Me, you may sometimes practise Niyama (Yama and Niyama are detailed in the 19th chapter.)

Devotedly follow your Guru, who knows Me and is full of Me, being calm and quiet at heart.

Be humble and unenvious, active, free from the sense of "Mineness", strong in friendship (towards the Guru, *Śrīdhara*), not over-zealous, eager to know the truths and free from malice. Do not indulge in idle talk. Be indifferent to wife, son, house, land, relations, riches and all other things, for Ātman is the same everywhere and its working is the same in all bodies.

This Ātman is neither the gross body nor the subtle body. It is the self-illumined seer. Fire that illuminates and burns is separate from the fuel that is illuminated and burnt.

The fuel has beginning and end. It is big and small. It is of various kinds. The fire that pervades it is limited by the nature of the fuel. So Ātman which is separate from the body bears the attributes of the body.

The birth and re-birth of the Jīva have their origin in the gross and the subtle body, which are the outcome of the Guṇa-s, subordinated by Īsvara. The knowledge of Ātman (as separate from the body) cuts off the course of rebirths.

Therefore by seeking after knowledge fully realise that Atman in self is separate and is beyond the body. Then by degrees do away with the sense of reality in respect of the gross and the subtle bodies.

The preceptor is the lower piece of wood used for kindling the sacred fire. The pupil is the upper piece of wood. The teachings form the middle portion of the wood where the stroke is made. Vidyā is the pleasing fire that comes out. (The pupil by constant questioning should extract the fire of wisdom from the Guru *i.e.* one should learn Atman Vidyā from his Guru.)

The pure wisdom that is thus acquired from the Guru shakes off the Māyā that is begotten of the Guṇa-s. It burns up the Guṇa-s themselves, which constitute this universe of re-incarnation and then it ceases of itself. The fire consumes the fuel first and then it is extinguished of itself.

Or if you think that the doers of actions, that pleasures and pains, the enjoyers and sufferers (Jīvātman-s or Egos) are many and that the place and time of enjoyment and suffering, and the scriptures relating thereto and to the enjoyer or sufferer are all alike not constant.

(We have found in the former slokas that Ātman is one and constant. It is self-manifest and it is consciousness itself. When we speak of Ātman as the Doer, the Enjoyer and so on these attributes really relate to the body which forms the phenomenal basis of Ātman.

Every thing elsę besides Ātman is transitory and formed of Māyā. It has been therefore said that one should free himself from all attachments and should attain liberation by the knowledge of Ātman. This is the conclusion arrived at by a reconciliation of all the S'ruti-s. But there is another school, that of Jaimini, which arrives at a different conclusion. To remove all doubts whatsoever, the author refers to it for the sake of refutation. The followers of Jaimini deem Jīvātman-s—the doers and enjoyers in all beings to be essentially separate and many. According to them, Ātman is known by the feeling of "I-ness." Now this feeling is different in different bodies. "I am the doer" "I am the enjoyer" every one feels this separately for himself. There is no one Parmātman, which is the essence of all these Jivatman-s and which is above all transformations. Therefore freedom from attachments or dispassion is not possible. You may think, that the enjoyments are transitory, and so also that the time and place of enjoyment, the scriptures that enjoin them, and the *enjoying* Atman itself are not constant. Hence you may justify dispassion. But all this is not a fact. This is the argument of the followers of Jaimini. *S'rīdhara.*)

And if you consider that all substances are constant by the eternal flow of their existence and that consciousness grows and is separate according to the difference in every particular form. (According to the followers of Jaimini there is no break in the objects of enjoyment nor are they formed of Māyā. All substances perpetually exist by the constancy of their flow. They say that there was no time, when the Universe was not what it is. Therefore there is no maker of the Universe, no Isvara.

And the Universe is not a delusion-Māyā. It is what it appears to be. There is no one and constant consciousness of which the essence is Ātman. "This pot" "this cloth"—Our consciousness grows by the process of perceiving these differences. Therefore consciousness is not constant and it has separate forms. The hidden purport is this. Ātman is not absolute consciousness itself, but it is transformed into consciousness. But you cannot say, because it is subject to transformation, it is transient. For it has been said authoritatively that its transformation into consciousness does not interfere with its eternity. Therefore for the purpose of liberation (Mukti), Ātman cannot transform itself without the help of the senses etc. And if Ātman attains liberation, in the state of jaḍa (or unconsciousness) nothing is gained. Therefore the best path to follow is that of Pravṛtti or Inclination and not that of Nivṛtti or Disinclination—*S'rīdhara*. The above commentaries of *S'rīdhara* form one of the best expositions of the philosophy of Jaimini. Only the last passage requires a little elucidation. Ātman in itself is not consciousness. Its transformation into consciousness is its highest evolution or Mukti. Now this transformation is caused by the perception of objects, it is made complete by the perception of all objects and it is made constant by a constant desire for all objects. This object, or that object may vanish, this man or that woman may die, this flower or that flower may perish, but there is no time when the objects as a class do not exist, when there is no enjoyer, no object to be enjoyed. So there is a constancy in the desires. Therefore one must form attachments and have desires, that Ātman be

made fully conscious. But if Ātman be left to itself, it will remain Jaḍa or unconscious. There is nothing to be gained by this. Therefore one should persistently follow the path of desires as laid down in the Karma-Kāṇḍa of the Veda-s, analysed by Jaimini in his Pūrva-Mīmāṁsā. One should not give up Vedic Karman and selfish desires as he is taught to do in the Jñāna-Kāṇḍa of the Veda-s, the Upaniṣad-s, as analysed by Vyāsa in his Uttara-Mīmāṃsā, and as expounded by S'rī Kṛṣṇa in the Bhagavad-Gītā. It must be remembered that this philosophy of Karman, so effectually refuted by S'rī Kṛṣṇa, was suited to the materialistic cycle of evolution, when Rajas had to be sought rather than put down. The minerals and vegetables were unconscious. The animals showed a slight development in consciousness. But the full development was in Man. And this was due to the pursuit of the Path of Inclination or Pravṛttīmārga up to a late period in the past history of the Universe. Notwithstanding the attacks of S'rī Kṛṣṇa, the school of Jaimini had its followers till the time of S'rī S'aṁkarācārya, when Maṇḍana-Miśra the most learned Paṇḍit of the time, was its chief exponent. After his memorable defeat by S'rī S'aṁkarācārya the Mīmāṁsaka-s fell into disrepute and Vedic Karman became a thing of the past.)

Granting all that, O dear Uddhava, all Ātman-s have constantly their births and other states, by connection with the body and by reason of the divisions of time (*i.e.*, though you may say that Ātman itself is transformed, still you cannot deny that the transformations take place by its connection with the body and that they are brought about by time.)

It follows then that the doer of actions, the enjoyer of joys and the sufferer of sorrows is dependent on other things. (For Ātman is dependent upon the body and upon time for its highest transformation. *S'rīdhara* says if Ātman is the doer and enjoyer, why should it do wrong acts and suffer sorrows if it were independent. Therefore Ātman must be dependent according to the Mīmāṁsaka-s.) Now who in seeking his greatest good would worship one that is dependent on others?

(Do not say that those who know Vedic karman thoroughly are always happy and only those that do not know that are unhappy. For it is found that even wise men sometimes have no happiness and the ignorant have no misery—*S'rīdhara*). Therefore it is mere vanity (to speak about Karman). Even if (the followers of the path of Pravṛtti) know how to gain happiness and destroy misery, they certainly do not know the means by which they can get over death. And when death is near at hand, what objects of desire can give joy? What can please the victim that is carried to the place of sacrifice? (This is so far as this life is concerned). Then as to life after death—What you hear about Svarga life, even that is as bad as the life we lead on this earth. For in Svarga, there is jealousy, there is fault finding, there are inequalities and consequent uneasiness, and there is a finality in the enjoyments and the desires are full of obstacles, even as agriculture is and so after all even Svarga is of no good. When the Vedic Karman is properly performed without any obstacle whatsoever, hear how the performer of Karman loses the place acquired by his Karman. He makes offerings to Indra and other Deva-s by the performance of Yajña and he goes after

death to Svarga. There he enjoys heavenly objects like the Deva-s, objects acquired by his own Karman. He moves in white chariots the acquisitions of his own merits, among Deva girls and is adored by the Gandharva-s. The chariot moves at his will. It is adorned by small bells. He whiles away his time with the Deva girls in the gardens of Svarga and he does not know his own fall. But he remains in Svarga only so long as his merit is not exhausted. And when the merit is run out, down falls the man by the force of time, even against his will. (The above is the course after death of those who perform Kāmya-Karman, according to Vedic rules. This is one way of following Pravṛtti-Mārga. There is another way—the following up of one's own inclinations, in disregard of the Vedic rules. The next S'loka refers to the performers of prohibited Karman). And if again a man indulges in the prohibited acts, through evil company, if his senses are not controlled, and if in consequence, he is passionate, indiscriminate, greedy, excessively fond of women, and unkind to other beings, if the man kills animals wantonly and worships Preta-s and Bhūta-s, he goes, driven by the law, to the Naraka-s and finds there intense Tamas.

Therefore karman (selfish actions) ends in unhappiness. By performing karman with the body, men seek the body again. What happiness is there in possession of this transitory body? The Loka-s and Lokapāla-s have to fear me, they who live for one full day of Brahmā. Even Brahmā who lives for 2 Parārdha-s has fear of me. (Therefore Pravṛtti-Mārga leads to evil. It should be shunned and Nivṛtti-Mārga should be adopted. This is the purport. *S'rīdhara*).

(Now S'ri Kṛṣṇa goes on to refute the first two assumptions (1) that Ātman is the doer and (2) that Ātman is the enjoyer). The Guṇa-s create actions and the Guṇa-s lead the Guṇa-s. (The Guṇa-s are Sattva, Rajas and Tamas. These primal attributes of Prakṛti give rise to all her manifestations. The Indriya-s, (the senses), and the mind are Sāttvika and Rājasa transformations of the Ahaṁkāra manifestation of Prakṛti. So they are the Guṇa-s first referred to. The senses and the mind create actions. Our actions are all prompted by them and not by Ātman. So Ātman is not the doer. It may be said however that the senses and the mind are guided by Ātman. But it is not so. The primal attributes (Guṇa-s) lead the senses and the mind (Guṇa-s). If Sattva prevails in a man his actions are Sāttvika and so on. It is the nature of the Prākṛta transformations of a man that determines his actions. This is only an elaboration of *S'ridhara's* notes).

The Jīva enjoys the fruits of Karman, being connected with the Guṇa-s (The enjoyment by Jiva is also due to its phenomenal basis. "Connected with the Guṇa-s" *i.e.* connected with the senses and other Prākṛta elements, Jīvātman dwells in the body. When the house falls down, he occupies another house. When the houses are merely halting stations in his long journey, he does not care much for the house itself, he does not identify himself with the house. So when Jīvātman becomes indifferent to the body, it is not affected by the changes of the body. When a house burns, the dweller in the house feels pain. When the house is comfortable, the dweller in the house feels pleasure. His connection with the house is however temporary).

As long as there is difference in the Guṇa-s (*i.e.* Guṇa transformations, Ahaṁkāra etc.), so long as there is plurality in Ātman. As long as ṭhere is plurality so long is it dependent on others. (The difference in Jīvātman-s or individuals, is not due to any difference in Ātman but to differences in the Guṇa transformations which give rise to the body. Dependence is also an accompaniment of those transformations.)

So long as Jīva is dependent on others it has fear from Iśvara. Those that worship the Guṇa transformations are given to sorrow and they become deluded.

BONDAGE AND LIBERATION

Sk. XI. Ch. 11

UDDHAVA ASKED :

Ātman dwells in the transformations of the Guṇa-s forming the body. Why should it not be bound down by the Guṇa-s. Or if Ātman is free (like Ākāśa) why should it be at all in bondage? What are the indications of Ātman in bondage and of liberated Ātman? Is Ātman ever in bondage (for connection with the Guṇa-s is eternal, *S'rīdhara*) or ever in liberation for if liberation is a state to be acquired, Ātman cannot be permanent. *S'rīdhara*).

S'rī Kṛṣṇa replied :

Bondage and liberation are terms applied to Me not with reference to my real self, but with reference to My Guṇa-s (the Guṇa limitations, Sattva, Rajas and Tamas that are subordinate to me, *S'rīdhara*). The Guṇa-s have their origin in Māyā. Therefore I have neither liberation nor bondage.

Sorrow and delusion, joy and grief, even the attainment of body—these are all due to Māyā. The dream is only an illusory form of the mind, even so the course of births is not real. Vidyā, and Avidyā both proceed from My Māyā, O Uddhava. I am one and the Jīva is only my part (as the ray is of the sun).

The bondage of Jīva is caused by Avidyā and its liberation by Vidyā. This is eternally so. Now I shall tell you the different indications of the imprisoned and the liberated Jīva. (The difference is twofold: that between Jīva and Īsvara and that amongst the Jīva-s themselves. The author first speaks of the former. *Sridhara.*) Jīva and Īsvara though of different attributes dwell in the same body. They are two birds like to each other (for both are manifestations of conciousness), companions that have made a nest for themselves (the heart), in the tree of body, of their own free will.

Of these one (the Jīva) eats the fruits of the tree. The other (Īsvara) though not a partaker of the fruits is the mightier of the two. For He who does not partake of the fruits is the knower of self as of others. But the partaker of fruits is not so. He (Jiva) who is joined with Avidyā is always imprisoned. He (Isvara) who is joined with Vidyā is always liberated. (Māyā of Īsvara or Vidyā does not throw a veil round and does not delude). The "conscious element" is dual in every individual. The consciousness of Īsvara is universal. Jīvātman however takes upon himself the limitations of individuality and becomes the conscious centre in every man. "I perceive" "I conceive" "I do that." "I" is Ātman limited by the sense of individuality. The perceptions and conceptions are of the Jīvātman and he is the partaker of the fruits. This "Jīva" element in an individual is in bondage. But the Īsvara element in him is always liberated. And Jiva becomes liberated, when the individual limitation is withdrawn).

(Now the difference amongst Jīva-s—liberated and imprisoned).

The liberated (Jīva) though dwelling in the body does not dwell in it as it were, even like one aroused from a dream. (The awakened man remembers his dream-body, but knows it as unreal. So the liberated Jīva looks upon his body as unreal or a temporary halting station, not a part of his own self). The ignorant identifies himself with the body, like the man in a dream.

The senses perceive the objects of the senses. The Guṇa-s perceive the Guṇa-s. The wise (Jīva) does not identify his self with these. He is therefore not distracted.

The ignorant, however, while dwelling in this body brought about by prior Karman, in which the senses act, thinks that he is the doer and becomes thus bound down.

The wise one sees with disgust that the actions of others bind him. Sleeping, sitting, walking or bathing, seeing, touching, smelling, eating or hearing, the wise (Jīva) does not bind himself like the ignorant, for in those acts, he realises that the Guṇa-s (senses) perceive (and not his self). He dwells in the body, but is not attached to it, like the Ākāśa, the sun and the air. (Space is in all things, but the things form no part of space. The sun becomes reflected in water, but is not attached to water. The air moves about all around, but does not become attached to any thing). By the force of dispassion, the vision becomes clear. All doubts are removed. And the wise (Jīva) rises as it were from sleep, and withdraws himself from the diversities (of body and other material objects).

The Jīva whose Prāṇa-s, Indriya-s, Manas and Buddhi function without the promptings of self-centred desires, is freed from the attributes of the body though dwelling in the body.

Whether injured or adored by others the liberated Jīva is not affected in the least. He neither praises nor blames others for their good or bad deeds or words. He knows no merits or demerits. He looks on all with an equal eye. He does not do anything, he does not say anything, he does not think on anything, good or bad. He is self-entranced and moves like a sense-less being (Jaḍa).

If a man well-versed in the Veda-s is not fixed in the Supreme, his labour becomes fruitless like that of a man who keeps a breeding cow that bears no calf. A cow that does not give milk, an unchaste wife, a body that is under the control of others, an undutiful son, wealth that is not given to the deserving and words that do not relate to Me : he only keeps these whose lot is misery.

With discrimination such as this do away with the notion of diversity in self. Then fix your purified mind in Me, who am all-pervading, and desist from every-thing else.

If you cannot fix your mind in Me, then offer up all your actions unconditionally to Me. Hear with faith the words that relate to Me. Sing of Me, meditate on My deeds and Incarnations. Imitate these. Whatever you do, do that for Me. Then will be gained, O Uddhava fixed devotion to Me. That devotion (Bhakti) is to be acquired in the company of Sādhu-s :

SADHU AND BHAKTI

Sk. XI. Ch. 11—12

UDDHAVA asked :

Who according to Thee is a Sādhu ? What sort of Bhakti (devotion) may be offered to Thee ?

S'ri Kṛṣṇa replied :

Compassionate, harmless, forgiving, firm in truth, faultless, impartial, doing good to all, undisturbed by desires, self-restrained, mild, pure, not asking for anything, indifferent, temperate in eating, with controlled mind, steady in the performance of duties, seeking refuge in Me, given to meditation, careful, profound, patient, having control over the six-fold waves (hunger, thirst, sorrow and delusion, infirmity and death), not seeking respect from others, but respecting others, able, friendly, tender-hearted, wise, such is a Sādhu. He who knowing my injunctions and prohibitions in the performance of one's own Dharma or duties of life, even gives them all up for My sake is the best of all Sādhu-s. Those who seek Me and nothing else, whether they know or not what I am, are the best of My Bhakta-s.

To see, touch and worship My symbols and my votaries, to serve and adore them, the humble recital of My glory and of My deeds, Faith in hearing words about

Me, constant meditation on Me, the offering up of all gains to Me, even the offering up of self in a spirit of service, the observance of the sacred days, rejoicings in the houses set apart for Me (all good Hindus have a house or room set apart for divine worship), initiation according to the Vaidika and the Tāntrika System (one who is initiated is to recite the Mantra-s a certain number of times, every morning and evening and he cannot take his meals without doing so in the morning (to observe fasts, enthusiasm in founding My image for worship, and in founding gardens, buildings and towns (in connection with My worship) humility and silence about one's own good deeds,—these are the indications of Bhakti.

Sun, Fire, the Brāhmaṇa, the Cow, the Vaiṣṇava, Ākāśa, Air, Water, Earth, Ātman, and all beings—these are the eleven places of my worship.

I am to be worshipped in the Sun, by Vaidika Mantra-s, in the Fire by sacrificial ghee, in the Brāhmaṇa by hospitality, in the Cows by the offer of grass, in the Vaiṣṇava by friendly treatment, in the Ākāśa of the heart cavity by meditation, in the Air by the contemplation of Prāṇa, in the Water by offerings of libation and so forth, in the Earth by secret Mantra-s, in Ātman by experiencing (Bhoga) and in all beings by equality.

In all these places of worship I am to be meditated on as with four hands, bearing conch, disc, club and lotus.

He who worships Me as above and serves the Sādhu-s acquires Devotion. Except by devotion that is acquired in the company of Sādhu-s, there is hardly any other way of liberation. I am not so easily attainable by Yoga, Sāṁkhya, Dharma, the reading of Scriptures, Tapas, gifts charitable acts, fasts, Yajña-s, the Veda-s, resort to

pilgrimage, Nyamas-s or Yamas-s as by the company of Sādhus-s. Even those that are the lowest by birth, those that have Rajas and Tamas predominant in them, the Daitya-s, Asura-s, and Rākṣasa-s attain to Me easily by the company of Sādhus-s. The Gopi-s in Vraja, the wives of the Vaidika Brāhmaṇas-s did not read the Vedas-s, they did not observe fasts, nor did they perform Tapas, but they attained to Me through the company of Sādhus-s. Therefore O Uddhava care not for Śruti-s or Smṛti-s, for biddings and for forbiddings. Have recourse to Me, the Ātman of all beings, with all devotion, and thou shalt have no fear from any quarter.

(The following stages are to be marked:

1. Study of Nature and self instruction.

2. Self-discrimination resulting in the separation of the conscious Ātman and the unconscious Non-Ātman.

3. The understanding of what is bondage and liberation, and the relation between Jivātman and Paramātman (Isvara).

4. The liberating process during which the rules are to be observed, sacrifices to be made, the duties of life to be performed and active good done to all beings. During this process, the whole nature of the man becomes one of universal compassion and friendliness. Differences vanish. Good and bad become all alike.

The Jiva rests in his own Ātman, which is the Ātman of all beings, and there all is calm and quiet.

5. The company of Sādhus-s.

6. Devotion acquired in that company.

7. When Devotion (Bhakti) becomes a part of one's nature there comes the giving up of all rules, all karmas, whether pertaining to the Śruti-s or the Smṛti-s.)

WHY GIVE UP ALL KARMAN

Sk. XI. Ch. 12

THIS Jīva-Iśvara becomes manifest in the cavities (nerve-plexuses). He enters the cavity (called Adhāra or prostatic plexus) with the Prāṇa (energy) of sound (called Parā). He passed through subtle mind-made forms (Paśyantī and Madhyamā) in the plexuses called Maṇpūra or Solar and Viśuddhi or laryngeal and at last comes out as) very gross (Sound forms, called Vaikharī, consisting of) Mātrā (Measures, such as long, short etc.), Svara (accents known as Udātta or high, Anudātta or low and Svarita or mixed) and Varṇa the (letters of the alphabet, *ka*, *kha* etc.)

(The ruling idea is that the teachings of the Veda-s and the Smṛti-s are conveyed in articulate expressions and are adapted to planes corresponding to articulation. But articulation is the last and grossest expression of Divine Sound-energy. In man the highest manifestation of sound-energy, the primal voice, the divine voice, the first Logos, is Parā. It is the Light which manifests the whole universe. In that highest plane of manifestation there is no difference between Light and Sound. The seat of this Light is Mūlādhāra Cakra.

Coming down the line of material manifestation, this Divine Light, this Parā Voice, become Paśyantī in

the plane of causes, of germ thoughts, of root ideas, the Kāraṇa plane. The germs are transmitted in Man from birth to birth and in the Universe from kalpa to kalpa. They are the *causes* of the subsequent manifestations, whether individual or universal. The Parā voice passing through the causal plane, manifests the root-ideas or germ thoughts.

In the next plane, the Sūkṣma plane, the voice represents the thoughts themselves or Madhyamā.

The last expression of the Voice is the articulate expression, Vaikharī.

The S'ruti-s and Smṛti-s as written or spoken belong to the plane of lowest manifestation. They are governed by the root-ideas and ideas of the present universe, the root-ideas and ideas of the Ṛṣi-s through whom they are manifested.

When you seek the *unmanifested* light of the Logos, the Divine Voice, or only the first manifestation of that Voice, what care you about the lower manifestations, the S'ruti-s or Smṛti-s, what care you about karman that pertains to the lower planes?)

In Ākāśa, fire is only unmanifested heat (Ūṣman). It is manifested further down in the fuel. By friction in the fuel, it becomes a spark. Kindled by *Ghee*, it becomes a flame. Such is My manifestation also in this articulate Voice.

So also the senses of action (Karmendriya-s) and of perception (Jñānendriya-s), the faculties of Desire, Discrimination, and Egoistic perception, the thread-giving Pradhāna, the transformations of Sattva, Rajas and Tamas are all my manifestations. (*i.e.* I am manifested through all of them.)

Primally, this Jīva-Īsvara is manifested and one. But being the resort of the three Gunas, being the generator (Yoni) of the lotus (of the Universe), He becomes in time divided in energy, and appears as many, even like seeds that have found the soil.

This Universe exists in Me, even as a piece of cloth exists in threads.

The essence of this eternal tree of the Universe is Inclination. It begets flowers (Karman) and fruits (the fruits of Karman). Two are its seeds (merit and demerit). Hundreds are its roots (the desires). Three are its stems (the Three Guṇa-s). Five are its trunks (thè five Bhūta-s, Ākāsa etc). The branches produce five kinds of juice (Sound, Touch, Sight, Taste and Smell) ; the Ten senses and the mind are the branches of the tree. Two birds (Jīvātman and Paramātman) make their nest on it. Wind, bile and phlegm are its dermal layers. Joy and sorrow are the two fruits of this tree. It extends up to the solar regions (for, beyond the Solar system, the Trilokī, there are no rebirths.) The country-loving Gṛdhra-s (in the first sense-vultures, and in the second sense, home-loving men of desires) partake of one fruit (sorrow). And the forest-frequenting Haṁsa-s (in one sense-swans, and in the other sense discriminating men who give up desires), partake of the other fruit (joy).

He who, through the favour of his Guru knows the One as becoming many through Māyā, knows the Truth.

Thus with the axe of wisdom, sharpened by whole-minded devotion acquired by the worship of the Guru, do thou calmly and steadily cut asunder the sheaths of Jīva and on attaining to Paramātman, do thou let go of the instrument itself.

THE GUṆA-S

Sk. XI. Ch. 13

SATTVA, Rajas and Tamas—they are the Guṇa-s of Buddhi, (Prakṛti), not of Ātman—control Rajas and Tamas by means of Sattva and control Sattva by Sattva itself. When Sattva grows in man, he acquires Dharma, which is Devotion to Me. By worshipping Sāttvika objects Sattva increases and Dharma is its outcome. That Dharma kills Rajas and Tamas and it increases Sattva. When Rajas and Tamas are killed, Adharma which is an outcome of Rajas and Tamas is also killed. The scriptures, water, men, land, time karman, regeneration, meditation, mantra and purification—these ten are accessories to the Guṇa-s. Of these what the Sages praise are Sāttvika, what they blame are Tāmasa, what they neither praise nor blame are Rājasa. Have resort to only those of them that are Sāttvika, for then Sattva will increase. Dharma follows that increase and wisdom follows Dharma. But wisdom has its field only so long as memory lasts and the (Guṇa-s) are not exhausted. Fire that is produced by the friction of bamboo pieces burns up the forest and is extinguished of itself; even so the body caused by disturbance of the Guṇa-s is extinguished of itself, (at that final stage).

(Of the scriptures, there are some that speak of inclination, others that speak of disinclination. The

latter only are to be followed. Water which has a purifying effect, as that of sacred place is to be used, not tainted water and wine. Bad men are to be shunned and good men are to be associated with. Quiet and solitary places are to be sought, not highways and gambling places. The time before sunrise is preferable for meditation not night-fall or night. Nitya-Karman is to be performed, not Kāmya-Karman. Initiation causes a second birth. Vaiṣṇava or S'aiva initiation is Sāttvika and not S'ākta initiation. Meditation upon Viṣṇu is Sāttvika and not the meditation upon women or upon those that are hostile to Viṣṇu. The Praṇava-Mantra is Sāttvika and not the lower Kāmya-Mantra-s. The cleansing must be by purification of self, not the mere cleansing of Deva houses—*S'rīdhara*. By these Sāttvika pursuits, Sattva-Guṇa prevails in man. When Sattva prevails the whole nature becomes Sāttvika. The tendencies are all such as to lead to calmness, which is the essence of Sattva. This is Dharma—Adharma is the opposite of this. It is identified with such a nature as leads to distractions. Dharma is followed by wisdom. For when the mind is calm and tranquil, truths are reflected on it in their entirety and they are fully perceived. That wisdom lasts as long as memory lasts *i.e.* as long as Dvaita perception exists. But when the Guṇa-s themselves die out, wisdom vanishes of itself, for when there is direct perception of Brahman as self, the knower, the known and knowledge become one and the same.)

HOW TO WITHDRAW FROM THE OBJECTS OF THE SENSES

Sk. XI. Ch. 13

UDDHAVA asked :

Generally people know that the objects of the senses lead them to misery. How is it, O Kṛṣṇa, they still follow them, like dogs, donkeys and goats ?

S'rī Kṛṣṇa replied :

When in the heart of the undiscriminating man, the false perception of "I" arises (with regard to body etc.), the terrible Rajas takes possession of the Manas, which in its origin is Sāttvika, Doubts and desires arise in the mind. The mind then dwells upon attributes (oh ! how beautiful, what a nice thing !) and acquires a strong liking for it. Guided by the passions, with the senses uncontrolled, deluded by the strong current of Rajas, the helpless man knowingly does things that bear evil fruits. The mind of the wise man is also distracted by Rajas and Tamas. But he sleeplessly controls his mind and he finds fault (with his own actions). He is not attached to them. Gradually and steadfastly offer up your mind to Me, being wide awake, at all times, controlling your breath and regulating your seat and you will then be able to control your mind.

This is the Yoga, as taught by My disciples Sanaka and others.

Uddhava asked:

When and in what form did you teach Sanaka and others?

S'rī Kṛṣṇa replied:

Sanaka and other Mind-born sons of Brahmā asked their father as follows: The mind enters the Guṇa-s (objects *i.e*, the mind naturally becomes attached to objects) and the Guṇa-s *i.e*. the objects when experienced enter the mind as desires. How can those that want to cross over (the objects) and to become liberated cause a separation between the two?

Brahmā could not gauge the question in his own mind. So he meditated on Me. I appeared before him as a Haṁsa. (The Swan can discriminate between milk and water. So the bird symbolises a discriminating sage.) The Brāhmaṇa-s and Brahmā asked: "Who art thou"? I said as follows:

"O Brāhmaṇa-s does your question relate to Ātman—If so, Ātman is not many. So the question does not arise. And who will reply to whom?

If your question relates to the body, then also the elements composing the body being the same in all beings and Ātman being the same in all, your question is meaningless.

Whatever is perceived by the senses and the mind, I am that—There is nothing besides Me. Rightly know this to be so.

True the mind enters the Guṇa-s and the Guṇa-s enter the mind. The Guṇa-s and mind thus mutually blended are but the body of the Jīva, its reality being

My own self. (If mind wedded to objects, be the essence of Jīva then their separation is not possible. But the essence of Jīva is Brahman. Mind is only attributed to Jiva. And Jīva's connection with the objects is through the properties of the mind. Therefore Jīva by realising that it is Brahman will find out that the objects have no existence as far as its own self is concerned. Therefore by devotion to Bhagavān, Jīva completely rests in its own self—*S'rīdhara*. This is not a separation of Manas and objects, but the withdrawal of self from both.)

By constant pursuit of the Guṇa-s, the mind enters the Guṇa-s. The Guṇa-s also (being turned into desires) take a firm hold of the mind. Knowing Me to be thy own self give up both (the objects and the mind wedded to them).

Wakefulness (Jāgrat), Dream (Svapna) and Dreamless sleep (Suṣupti) are states of mind, caused by the Guṇa-s. Jīva is beyond all these states. For it is the witness of all these states. The bondage caused by mind connects the actions of the Guṇa-s to Ātman. Therefore being fixed in Me, the Fourth (*i.e.* beyond the three states of consciousness), get over the bondage of mind. That will be the (mutual) giving up of the mind and the Guṇa-s. This bondage of Ātman is caused by Ahaṁkāra (the sense of "I-ness") Know this to be the cause of all evils. Knowing this, be fixed in the Fourth, and give up all thoughts of *Saṁsāra i.e.* of mind and of the connections caused by mind.)

So long as the idea of manifoldness is not destroyed by reasoning man dreams in ignorance even in the wakeful state, just as in dream, the ignorant man thinks he is wakeful.

All things, other than Ātman are unreal. The differences made amongst them (such as, this is Brāhmaṇa, this is S'ūdra, this is Gṛhastha, this is Saṁnyāsin), the different destinations (Svarga and other fruits caused by Karman) and even Karman (action) itself are unreal, so far as Ātman is concerned.

He who throughout the constantly following stages of life (childhood, youth, age etc.) perceives the objects in the wakeful state, with the help of all the senses, he who perceives the likes of those objects in dream in the heart, and he who brings those perceptions to an end in dreamless sleep are all one and the same. For the same memory runs through all these states. The Lord of the senses is one and the same. (The outward senses perceive the wakeful state. Mind perceives the dream. Buddhi perceives dreamless sleep. Ātman is the Lord of all these senses).

Ponder well over this that the three states of mind are caused in Me by the Guṇa-s, through My Māyā. Knowing this definitely, cut asunder the source of all doubts (Ahaṁkāra) by the sword of wisdom sharpened by reasoning, the teachings of Sādhu-s, and the S'ruti-s. And worship Me, that dwell in the heart.

Look upon this Universe as a delusion, a play of the mind. Now seen, now destroyed. So rapid is the succession, that it is like a whirling fire-brand that looks circular (on account of the rapid motion, though it is not circular). One consciousness appears as many. The phenomenal existence (*Vikalpa*) caused by the threefold Guṇa transformations is but Māyā, a dream.

Turn away your sight from this object world. Give up all desires. Be calm and find bliss in the perception

of self. At times you will have experience of the objects in your daily life (for getting the necessaries of life). But what you have once thrown aside as unreal shall not be able to cause delusion in you. Till the fall of your body, the objects will haûnt you like things of the past, stored as it were in memory alone. This frail body, through which he has known his real self, may rise or sit, may move away from its place or come back, just as chance will have it, but the Siddha sees it not, even as an inebriate person does not see the cloth he puts on.

The body waits with the Prāṇa-s and Indriya-s till the *Commenced* Karman exhausts itself. But being fixed in Samādhi, the knower of the truth does not care for the body and the object world, which are all visionary to him.

I said all this to the Brāhmaṇa-s and came back to my own abode.

BHAKTI-YOGA

Sk. XI. Ch. 14

O KṚṢṆA, thou speakest of Bhakti-Yoga. Others speak of other expedients. Are they all the same or is any one of them superior to the others?

S'rī Kṛṣṇa replied:

The tendencies of men are different, according to the differences in their nature. So different paths have been spoken of. But the regions (or fruits) acquired by the votaries of the other paths, and as created by their actions have a beginning and an end, a miserable future and an end in Tamas. The pleasures there, are little and they are not unmixed with sorrow. Where is that bliss to be found in objects that is to be found in Me?

Fixed in Me, and finding bliss in Me, all is blissful to My votaries. They do not wish for universal supremacy; they do not ask for supremacy over Svarga, Bhū or Pātāla; they do not long for Siddhi-s; they do not even ask for Mukti. Surrendering Self to Me they wish for nothing else but Myself. Brahmā, S'iva, Saṁkarṣaṇa, Lakṣmī and My own form are not so dear to Me, O Uddhava, as thou art to Me. I always seek for my Bhakta-s. It is they only that know what bliss they enjoy. Bhakti consumes all impurities, even as fire

consumes the fuel. Yoga, Sāṁkhya, Dharma, study of the scriptures, asceticism, or relinquishment—nothing wins me so much as powerful Bhakti does. I am attained only by faithful Devotion. Bhakti purifies the Bhakta-s, even though they be Caṇḍāla-s by birth.

Dharma, though combined with truth and compassion, wisdom though wedded to asceticism, do not completely purify self, if devotion to Me is wanting. How can mind be purified without Bhakti? For by Bhakti the hairs stand on end, the heart melts away and tears of of bliss run down the cheek. Words become choked with devotional feelings. The Bhakta weeps, and smiles, and sings and dances forgetting himself. Such a Bhakta not only purifies his self, but purifies the whole world.

Gold loses its impurities under fire and regains its own form. Ātman (Jīva) shakes off its impurities under Bhakti-Yoga and regains its own form. As Ātman becomes more and more purified, by hearing and meditating on the sacred sayings about Me, it sees more and more of subtle objects, as the eye touched with collyrium does.

Think of objects and your mind will be attached to objects. Think of Me and your mind will be attached to Me. Therefore fix your mind on Me, giving up all other thoughts.

Shun from a distance the company of women and of those that keep the company of women. Be Self-controlled. Go to a solitary place, free from dangers and then sleeplessly meditate on Me.

There is not so much misery, so much bondage from other quarters as from the company of women and of those that associate with them.

MEDITATION

Sk. XI. Ch. 14

UDDHAVA asked:

O Lotus-eyed! how to meditate on Thee! Tell me what is the nature of that meditation and what it is?

S'rī-Kṛṣṇa replied:

Be seated on an Āsana (Seat), that is neither high nor low (say, a blanket), with your body erect and in an easy posture. Place your hands on the lap. Fix your gaze on the tip of the nose (in order to fix the mind). Purify the tracks of Prāṇa by Pūraka, Kumbhaka and Recaka, and then again in the reverse way (*i.e.* first breathe in by the left nostril with the right nostril closed by the tip of the thumb, then close the left nostril by the tips of the ring finger and the little finger and retain the breath in both the nostrils. Then remove the tip of the thumb, and breathe out through the right nostril. Reverse the process by breathing in through the right nostril then retaining the breath in both the nostrils and then letting out the breath through the left nostril). Practise this Prāṇāyama gradually with your senses controlled.

"Om" with the sound of a bell, extends all over from Mūlādhāra upwards. Raise the "Om" in the,

heart, by means of Prāṇa (twelve fingers upwards) as if it were the thread of a lotus-stalk. There let Bindu (the fifteenth vowel sound) be added to it. Thus practise Prāṇāyama accompanied by the Praṇava reciting the latter ten times. Continue the practice, three times a day and within a month you shall be able to control the vital air. The lotus of the heart, has its stalk upwards and the flower downwards, facing below (and it is also closed, like the inflorescence with bracts of the banana—*S'rīdhara*). Meditate on it however as facing upwards and full-blown, with eight petals and with the pericarp. On the pericarp, think of the Sun, the Moon. and Fire one after another. Meditate on My form (as given in the text) within the Fire. First meditate on all the limbs. Then let the mind withdraw the senses from their objects. Then draw the concentrated mind completely towards Me, by means of Buddhi. Then give up all other limbs and concentrate your mind on one thing only—My smiling face. Do not meditate on anything else. Then withdraw the concentrated mind from that and fix it on Ākāsa. Give up that also and being fixed in Me, (as Brahma) think of nothing at all. You shall see Me in Ātman, as identical with all Ātman-s, even as light is identical with another light. The delusions about object, knowledge and action shall then completely disappear.

THE SIDDHI-S

Sk. XI. Ch. 15

When the senses and the breath are controlled and the mind is fixed on Me, Siddhi-s or powers overtake the Yogin. There are eighteen Siddhi-s and eighteen Dhāraṇā-s. Of these, eight belong to me (eight of them are normally the powers of Īsvara and they exist in a somewhat lesser degree in those that approach the state of Isvara. *Śridhara*). The remaining ten cause the appearance of Guṇa (*i.e.*, they cause an excellence of Sattva—*Śridhara.*)

1. *Aṇiman*, the power of becoming as small as an atom.

2. *Mahiman*, the power of increasing the size.

3. *Laghiman* the power of becoming light.

These three Siddhi-s relate to the body.

4. *Prāpti*, to be in the relation of presiding Deva-s to the corresponding senses of all beings.

5. *Prākāmya*, power of enjoying and perceiving all objects seen or unseen.

6. *Iratā*, control over the energies of Māyā in Īsvara, over the lower energies in other beings.

7. *Vaśitā*, Non-attachment to objects.

8. *Kāmāvasāyitā*, the power of attaining all desires.

These are My eight Siddhi-s and they normally exist in Me.

1. The cessation of hunger and thirst.
2. The hearing from a distance.
3. Seeing from a distance.
4. Motion of the body with the velocity of the mind.
5. Assumption of any form at will.
6. The entering into another's body.
7. Death at one's own will.
8. Play with Deva girls.
9. The attainment of desired objects.
10. Irresistible command.

These are the ten Siddhi-s that relate to the Guṇa-s.

There are also five smaller Siddhi-s.

1. Knowledge of the present, past and future.
2. Control over the Pairs, such as heat and cold, etc.
3. Knowledge of others' minds.
4. Suspending the actions of fire, sun, water, poison etc.
5. Invincibility.

These are only illustrative of the Siddhi-s.

Now about Dhāraṇā or the modes of concentration of the mind,

Those that fix their mind on Me as pervading the Tanmātra-s acquire the power of becoming an atom.

Those that concentrate their mind on Me as pervading Mahat-Tattva acquire *Mahiman*.

The object of Dhāraṇā ... The power acquired
The Lord pervading the atoms ... Laghiman.
do. do. Sāttvika-Ahaṁkāra ... Prāpti.

The Lord pervading Sūtra or Mahat	...		Prākāmya.
Viṣṇu, the Lord of the three Guṇa-s	...		Īs'atā.
Nārāyaṇa, the Fourth, Bhagavān	...		Vas'itā.
Nirguṇa-Brahman (Brahman without attributes)	...	...	Kāmāvasāyitā.
Lord of S'veta-Dvīpa (White Island)	...		Cessation of hunger and thirst.
Ākās'a	...	...	Distant hearing.
Sun	...	...	Distant vision.
etc.	etc.	etc.	

THE VIBHŪTI-S OR POWERS OF THE LORD

Sk. XI. Ch. 16

The Sixteenth Chapter deals with the Vibhūti-s of the Lord, much in the same way as the tenth chapter of the Bhagavad-Gītā.

VARṆA AND ĀS'RAMA RULES

Sk. XI. Ch. 17—18

The seventeenth and eighteenth chapters deal with Varṇa and Āsrama rules.

WHAT ONE IS TO DO FOR MOKṢA

Sk. XI. Ch. 19

JÑĀNA (knowledge), Vairāgya (dispassion), Vijñāna (direct knowledge), S'raddhā (faith), Bhakti (Devotion), these are the requisites of Mokṣa. The nine (Prakṛti, Puruṣa, Mahat, Ahaṁkāra and the five Tanmātra-s), the eleven senses (five Jñānendriya-s, five Karmendriya-s and Manas), the five Bhūta-s, the three (Guṇa-s), that knowledge by which one knows that these constitute all beings and that the One underlies all these is *Jñāna*.

(The first training of the mind is to break up the objects into their component elements. Thus we can mentally resolve any object into its chemical elements and this Universe into a mass of homogeneous nebula. The process is to be carried further, till we get the Tattva-s or the ultimate principles of the Sāṁkhya philosophy. Then the next step is to realise the one Puruṣa as underlying all the Prākṛta principles.)

Vijñāna is the direct knowledge of the One by itself and not as pervading all Prākṛta forms. (Jñāna is indirect knowledge and Vijñāna is direct knowledge of Brahman).

All the existing things being formed of the three Guṇa-s have their growth, existence and end. What

follows the transformation from one form into another, at all the three stages of beginning, middle and end, and what remains behind after the destruction of all forms—that is the existing (Sat).

The Veda-s, direct perception, the sayings of great men and logical inference are the four Pramāṇa-s or the means of knowledge. The world of transformations does not stand the test of any of them (*i.e.* there is only one real existence, the existence of the transformable and transformed world being only relative and unreal. This is the conclusion arrived at from all sources. Therefore the wise man becomes dispassionate to all things.

Transformation is the end of all actions. Therefore the wise man sees all the regions that may be attained by actions from that of Brahmā downwards, as miserable and transitory even like the worlds that are seen. This is Vairāgya or Dispassion.

I have told you already of Bhakti-yoga. Hear again what I say. *S'raddhā* or faith in the nectar-like sayings about Me, constant recitals about Myself, steadiness in worshipping Me, the chanting of devotional hymns, the hearty performance of divine service, adoration by means of the body, worship of my votaries, the realisation of my existence in all beings, the directing of the daily actions and of the daily talks towards Me, the offering up of the mind to Me, the giving up of all desires, of all objects, of all enjoyments and of all joys for My Sake, the performance of Vaidika karman all for Me—by all these, Bhakti grows up towards Me.

THE SĀDHANA-S OR EXPEDIENTS

Sk. XI. Ch. 19

Yama consists of—

1. *Ahiṁsā*—the non-infliction of pain.
2. *Satya*—the practice of truth.
3. *Asteya*—Not even the mental stealing of other's properties.
4. *Asaṅga*—Non-attachment.
5. *Hrī*—Modesty.
6. *Asaṁcaya*—Want of storing for the future.
7. *Āstikya*—faith in religion.
8. *Brahmacarya*—Abstinence.
9. *Mauna*—Silence.
10. *Sthairya*—Steadiness.
11. *Kṣamā*—forgiveness.
12. *Abhaya*—fearlessness.

Niyama consists of

1. *S'auca*—bodily purity.
2. *Do.* Mental purity.
3. *Japa*—Mental repetition of Mantra-s or Names of deities.
4. *Tapas*—Asceticism.
5. *Homa*—Sacrificial offering.
6. *S'raddhā*—faith.

7. *Ātithya*—hospitality.
8. *Arcanā*—daily worship.
9. *Tīrthāṭana*—Wandering on pilgrimage.
10. *Parārthehā*—desire for the Supreme object.
11. *Tuṣṭi*—Contentment.
12. *Ācāryasevana*—Service of the spiritual teacher.

Yama and Niyama are practised by men, either for furtherance of life or for Mokṣa.

S'ama—is fixing the mind on Me (and not mental quietness only).

Titikṣā—is forbearance.

Dhṛti—is the restraint of the senses of taste and generation.

The best *Dāna* (gift) is not to oppress any creature.

Tapas—is really the giving up of desires.

S'aurya or power is the control of one's own nature.

Satya or Truth is the practice of equality.

Ṛta—is truth speaking that does not cause pain.

S'auca—is only non-attachment to karman, but *Tyāga* is its complete renunciation.

The wealth to be coveted for is *Dharma*. I Myself am *Yajña*. Spiritual teaching is the *Sacrificial gift*. *Prāṇāyāma* is the greatest strength.

Bhaga is my Lordly state.

The best attainment is *devotion* to Me.

Vidyā is the removal of the idea of separateness from self.

Hri is the abhorrence of all unrighteous acts (and not merely modesty.)

S'rī is (not merely riches but) virtues. Happiness is that which seeks neither happiness nor misery.

Misery is nothing but longing for enjoyment.

The Sage is he who knows about liberation from bondage.

He is ignorant who knows the body to be self.

The Path is that which leads to Me.

The evil path is that which distracts the mind.

The increase of Sattva is Svarga (and not merely Indraloka.)

The increase of Tamas is Naraka.

Guru is the friend and I am that Guru.

This human body is the house.

He is rich who is virtuous.

He is poor who is not contented.

He who has not conquered the senses is the helpless man.

The Lord is he who is not attached to the objects.

He is a slave who is attached to them.

THE THREE PATHS

KARMAN, JÑĀNA AND BHAKTI

Sk. XI. Ch. 20

UDDHAVA said :

Karman is to be performed and Karman is not to be performed—both are Thy injunctions in the Veda-s. The Veda-s speak of merits and demerits in connection with Karman. They speak of Varṇa and Āsrama, of differences in time, space, age and objects, of Svarga and Naraka.

The sense of right and wrong is not innate but it is acquired from the scriptures, and the same scriptures undermine all ideas of difference. All this is confounding to me.

S'rī Kṛṣṇa replied :

I have spoken of three paths leading to the attainment of Mokṣa by men—Jñāna, Karma and Bhakti Yoga-s. There is no other means whatsoever of attaining Mokṣa. Jñānayoga is for those that are disgusted with the performance of Karman and so they give it up.

Karmayoga is for those that are not disgusted with the performance of Karman but are attached to it.

He who perchance becomes fond of what is said or spoken of Me, but has no aversion for Karman nor has any undue attachment to it is fit for Bhaktiyoga.

Perform Karman so long as you do not feel disgust for it or as long as you are not drawn by love for me. True to your duties, perform Yajña-s but without any selfish desires. Do not perform prohibited Karman. Then you shall cross the limits of both Svarga and Naraka.

By the performance of one's own duties, the purified man may acquire pure wisdom (Jñāna) and Bhakti.

The dwellers of Svarga wish for the human body and so the dwellers of Naraka. For that body is a means to the attainment of Jñāna and Bhakti both, not so the Svarga body or Naraka body.

The far-sighted man does not wish for Svarga or Naraka. He does not even wish for human existence. For connection with the body causes selfish distractions.

The sage knows the body as leading to desired-for ends. But he realises at the same time its transitory character. He therefore loses no time in striving for Mokṣa before the approach of death. Even so the bird loses all attachment for its nest and flies away free and happy before the man who strikes at the tree succeeds in felling it.

The human body which is the primal source of all attainments is a well built boat, so hard to secure and so cheap when once attained. The Guru is at the helm of this boat, and I am the favourable wind that drives it. The man that does not cross the ocean of births with such a boat is a killer of self.

Jñāna.—When a man feels disgust for karman and becomes dispassionate and when his senses are controlled he should practise concentration of mind.

When in the act of concentration, the mind suddenly goes astray and becomes unsettled, you should bring

it back under the control of self, with unremitting efforts, after allowing it to go in its wandering course a little.

Never neglect however to check the course of the mind with your Prāṇa-s and senses all controlled. With the help of Sāttvika Buddhi bring the mind under the control of self.

This control of the mind is the highest yoga. The horseman slackens the reins at first but never lets go the reins. Reflect on the creative manifestation of all objects and then the contrary process of their dissolution, according to the Sāṁkhya method. Do this till the mind attains calm.

By cultivating a sense of disgust, by the growth of dispassion, by constant pondering over the teachings of the Guru, the mind gives up its delusion.

By practising Yama and other ways of Yoga, by discrimination of self and by worshipping Me, the mind is able to think of the Supreme.

If by loss of mental balance, the Yogin does some improper act he should burn up the impurity by Yoga alone, but not by any other means (not by expiatory rites—*Śridhara.*)

Adherence to the particular path of one's own following is the right thing. People have been taught to distinguish between right and wrong, not because the acts are not all impure by their very nature but because the distinction is necessary to regulate the acts themselves with a view to causing a final abandonment of all attachments to them. It may be said that according to the scriptures, Nitya-Karman (acts ordained to be necessarily performed) and Naimittika-Karman (acts

ordained to be occasionally performed) purify the mind. Hence they are *right* (*guṇa*). The killing of animals and such other acts make the mind impure. Hence they are *wrong* (*doṣa*). Expiatory acts (Prāyas'citta-s) are required to be performed in order to remove the consequences of wrong acts. Therefore Prāyas'citta is a right thing (*guṇa*). How can impurities be destroyed by means of Yoga then and not by means of Prāyas'citta? Therefore it is said that what is called Guṇa (right) and Doṣa (wrong) by injunctions and prohibitions, is only a regulation of acts. The purport is this: The impurities of a man are not the outcome of his own inclinations. Man is impure through his natural tendencies. It is not possible for him all of a sudden to have disinclination for all actions. Therefore "Do this," "Do not do this,"—these injunctions and prohibitions only put a restriction upon the inclinations of a man and by this means, they lead to disinclination. The Yogin-s have no inclinations. The rules of Prāyas'citta are therefore not meant for them. (*S'rīdhara.*)

Bhakti.—He who has reverential faith in all that is said about Me, and who feels disgust for all actions, who knows that desires are identical with misery, but is yet incapable of renouncing them, such a man should worship Me, with sincere devotion and firm faith. Though gratifying his desires, he should not have any attachment for them, knowing that they lead to misery in the end. Those that constantly worship Me according to Bhaktiyoga as already expounded by Me, have all the desires of their heart destroyed as I myself dwell in their heart. The bondage is broken asunder, doubts all cease to exist, the accumulated actions fade away,

when I, the Ātman of all, am seen. My Bhakta speedily attains every thing that is attained by other means, Svarga, Mokṣa or even My own abode, if he has any desire for any of these. But My Bhakta-s who are solely devoted to Me do not desire any thing even if it be offered by Me, not even final liberation. They are beyond the limits of Guṇa and Doṣa.

GUṆA AND DOṢA OR RIGHT AND WRONG

Sk. XI. Ch. 21

THOSE who do not follow the Paths of Bhakti, Jñāna and Karman, but who only seek paltry desires become subject to rebirths. [For those that are matured in Jñāna and Bhakti, there is neither Guṇa (right) nor Doṣa (wrong). For those that practise Disinclination, the performance of Nitya and Naimittika Karman is Guṇa, for it leads to the purification of the mind. The non-performance of such Karman and the performance of prohibited Karman are Doṣa, for they give rise to impurities of the mind. Prāyas'citta counteracts such Doṣa, and therefore it is Guṇa. For those pure men that are fixed in the Path of Jñāna, the practice of Jñāna is Guṇa; Bhakti is Guṇa to them that are fixed in the path of Bhakti. What is opposed to Jnāna and Bhakti is Doṣa to the followers of those two Paths. All this has been said before. Now Guṇa and Doṣa are detailed for those that do not follow the Paths, but seek their selfish ends *S'rīdhara*]. Devotion to the path of one's following is Guṇa. The reverse is Doṣa. This is the proper definition of Guṇa and Doṣa (Guṇa and Doṣa are relative terms. They do not appertain to the thing itself—*S'rīdhara*).

Purity (S'uddhi) or Impurity (As'uddhi), Right (Guṇa) or Wrong (Doṣa), Auspicious (S'ubha) or Inauspicious (As'ubha) are terms applied to the same objects, in religion (Dharma), Society (Vyavahāra) and living (Yātrā), respectively.

I have explained Ācāra (rules of life) for those that want to be guided by Dharma (Sanctional religion). (S'rī Kṛṣṇa refers here to the works of Manu and other Smṛti writers).

The body of all beings is composed of the five elements (earth, water etc). They are all ensouled by Ātman. Though men are all equal, the Veda-s give different names and forms to their bodies (saying this is Brāhmaṇa, this is S'ūdra, this is Gṛhastha, this is Saṁnyāsin) with a view to do good to them. (The object is to put a limit to the natural inclinations and thereby to secure Dharma, Artha, Kāma and Mokṣa—*S'rīdhara*). Similarly classification is made of time, space and other things, solely with the object of regulating actions (Karman). Thus those lands are impure where the black deer do not roam (Details are not given, for which read the original).

"Those that perform Yajña attain Svarga": Sayings like these do not speak of final bliss. They are only tempting words really meant for the attainment of Mokṣa, just like words said to a child to induce him to take medicine (The father says; "Eat this Nimba—a bitter drug. I shall give you this sweet-meat." The child takes the medicine. But the sweet-meat is not what he really gets, for his real gain is recovery from disease).

From their very birth, mortals are attached to some objects of desire, to their lives and powers and to their

own people. But these are only sources of misery in the future. Why should the Veda-s then teach attachment to such things? Some wrong-minded people say so without knowing the purport of the Veda-s. They are deluded by the performance of fire sacrifices, and they resort to Pitṛyāṇa (*i.e.* they are drawn to rebirths on the Earth after temporary enjoyment of Svarga). They do not know their own abode, which am I as seated in their heart from whom the universe proceeds. Not knowing the real meaning of the Veda-s, they worship Indra and other Deva-s and perform Yajña-s at which animals are sacrificed. Parā, Pasyantī and Madhyamā remain deep and unfathomable like the ocean and only Vaikharī becomes manifest in the Veda-s originating in Praṇava and appearing through the letters of the alphabet and the Metres. Even that Vaikharī is not properly understood by men. (The Veda-s are from the sound manifestation of Īsvara. That sound has four divisions. *Parā*, which finds manifestation only in Prāṇa, *Pasyantī*, which finds manifestation in the mind, *Madhyamā* which finds manifestation in the Indriya-s, and Vaikharī which finds manifestation in articulate expression. Those who have mental vision can only find out the first three. But the Veda-s as expressed in language are also difficult to understand.) Further details are given, which are not reproduced.

THE TATTVA-S

Sk. XI. Ch. 22

UDDHAVA asked : " How many Tattva-s (elemental princi-ples) are there ?

The Ṛṣi-s give the number differently."

S'rī Kṛṣṇa replied :

The discussion about the number is useless. The principles are interpenetrating. Their order and their number are therefore differently understood.

Uddhava asked :

Prakṛti and Puruṣa though different by themselves are interdependent. They are never seen separately. Ātmaṇ is seen in Prakṛti (body) and Prakṛti is seen in Ātman (Where is then the difference between body and Ātman ?)

This is my doubt.

S'rī Kṛṣṇa replied :

Prakṛti and Puruṣa are essentially different.

PRAKṚTI AND PURUṢA

Sk. XI. Ch. 22

1. *Prakṛti* is subject to manifestation.
2. It is subject to transformation.
3. It consists of the transformations of the Guṇa-s.
4. It is various,—broadly speaking threefold, Adhyātma. Adhi-bhūta and Adhi-daiva.
5. It is not self-manifest.

Ātman is one, immutable and self-manifest.

Ahaṁkāra is at the root of all doubt and delusion. The latter last as long as the mind is turned away from me.

RE-INCARNATION

Sk. XI. Ch. 22

UDDHAVA asked:

Those that are turned away from Thee take on and give up bodies. Tell me something about rebirth.

Sri Kṛṣṇa replied:

The mind of men imprinted with karman moves with the five senses from body to body. Ātman (under the denomination of "I") accompanies the mind.

The mind (after death) thinks of such seen and unseen objects as the karman of men places before it. It awakes (unto those objects, it thinks of) and fades away (in respect of previous object). The memory (connecting the present with the past) dies away in consequence.

When one loses all thoughts of one's body on account of close application to another object (body), through some cause or other, that utter forgetfulness is his death. (By karman, man gets after his socalled death either a Deva body, or a body of inflictions. In the latter case, it is through pleasure and desire and in the former case, through fear and sorrow, that the Jīva utterly forgets his former body. That is the death of the Jīva who used to identify himself with the former body and not the destruction of Jīva as of the body. *S'rīdhara.*

The Deva-body is the phenomenal basis of the Jīva in Svargaloka. The body of inflictions is the astral or Kārmic body, in Bhūta, Preta and Pis'ācaloka, where the Jīva undergoes inflictions. The Jīva identifies itself with these new bodies or new states in such a way as to forget completely its former physical body. The connection with the former body is thus completely cut off in the mind. This is the death of the Jīva in relation to its previous body.)

The birth of a Jīva is the acceptance of a body as one's own self. It is even like dream or fancy. In dream or fancy, a man does not know his present self as the former self. The mind by its application to a new body causes a birth into that body, and the ideas of good, bad and indifferent crop up in the self.

Though a father may have neither friend nor enemy, he is affected by the connections formed by his vicious son, even so it is with Ātman. Growth and decay are happening every moment in the body. But they are hardly perceptible owing to the extreme subtlety of time.

The burning lamp, the flowing current, the ripening fruit, pass through stages, as all beings also pass through the stages of childhood, youth and age. We say it is the same fire, it is the same water (though the particles of fire and water are continually changing.) So we say, it is the same man. The understanding and the words of ignorant men are all confounding (for they speak and think assuming that the same body continues). But even the ignorant man does not acquire birth or death, by Karman engendered by self, for the self is immortal and the notion of birth and death is itself a delusion with reference to self. Fire, as an element lasts throughout

the Kalpa. But it seems to come into existence or to become extinguished. Fecundation, fœtal state, birth, childhood, grown up childhood, youth ripeness, age and death are the nine states of the body. These states of the body, which is other than self are only fancies of the mind (so far as self is concerned). Some accept them as their own, by contact with Guṇa-s and some reject them to some extent (by discriminating knowledge). From the death of the body inherited from the father and the birth of another child body, one can infer the birth and death of his body only, he the knower not being affected by either birth or death. The seer of the growth and decay of the tree is different from the tree itself: so the seer of the different states of the body is different from the body itself. One is bound down to the wheel of rebirths, by want of discrimination. One becomes Deva or Ṛṣi by the action of Sattva, Asura or man by the action of Rajas and Bhūta or animal by the action of Tamas. As a man seeing the performance of singers and dancers involuntarily imitates them (in the mind) even so Ātman follows the actions of Buddhi. The tree seems to move when the water is moving. The earth seems to roll when the eyes are rolling. Births and rebirths are as unreal to Ātman as are dreams but they have an existence even as objects in dream have an existence so long as the mind thinks of those objects. Whatever others may say or do unto you, do not care the least about that, but with single minded devotion restore self by self.

.....

Uddhava said:

Human nature is human nature, O Lord. How can one bear all that is said or done by the impious?

FORBEARANCE

Sk. XI. Ch. 23

S'RĪ KṚṢṆA said:

In days of yore, there was a wealthy Brāhmaṇa in the Mālava regions. He earned money by the evil ways of the world, but did not spend any thing on charity. In time the wealth was all gone. He repented and felt disgust for wealth. He renounced the world and became a wandering Bhikṣu. He went to villages for alms. People called him all sorts of names—thief, hypocrite and so on. Some pelted him with stones, others abused him, others put him in chains and confined him.

He bore all this with perfect calm. This is how he used to reason within himself:

These men, the Deva-s, self, the planets, Karman and Kāla (periodicity) none of them is the cause of my happiness or misery. Mind is the one cause, that which causes the wheel of births to move. They make friends and enemies, who do not conquer the mind. The connection with the body is only an act of the mind. Deluded men however think, this is my body and they go astray.

One man cannot be the cause of grief and joy to another. Ātman in all men is not the doer. All acts proceed from the gross and the subtle body. If the tooth bites the tongue, who should you be angry at?

If the Deva-s (the Adhideva-s) be the cause of sorrow, it is not their Ātman that is so but their bodily transformations. And the Deva-s (who guide the senses) are the same in all beings. If one limb causes pain to another limb, who should be the object of anger?

If self is the cause of joy and sorrow, then you have not to look to the outside world. But every thing else besides Ātmā is only a seeming existence. Therefore there is no real existence of any cause of joy or grief and there is no joy or grief.

If the planets by their position at birth bring about joys and sorrows, then no body is to blame for that. And the planetary Puruṣa is separate from the bodies of the planets. There is none to be angry at. Karman can not be the cause of Joy and sorrow. Karman has its sphere in which there is both a conscious and an unconscious element. The unconscious element undergoes transformation and the conscious element in search for the desired object leads to action. But the body is absolutely unconscious. And Puruṣa (or self) in man is absolutely conscious. There is no root of Karman either in body or in Puruṣa.

Kāla is part of Ātman, for Kāla is an aspect of Īsvara. Fire does not destroy its spark, snow does not destroy its flakes.

One who is awakened to his real self has fear from no one else. Puruṣa has no connection with the pairs of opposites—(Cold and heat, happiness and misery etc.)

Sk. XI. Ch. 24

THERE is only one perception and one undivided object of perception, when there are no Yuga-s (*i.e.* in Pralaya). In Satya-Yuga, as well as for men skilful in discrimination, that object of perception is Brahman, the absolute Truth, beyond the reach of words and of mind. I became two-fold, by means of Māyā. Of the two one is Prakṛti consisting of causes and effects. And the other is Puruṣa.

Following the record of Karman of Jīva-s, I disturbed Prakṛti, and Sattva, Rajas and Tamas became manifest. The Guṇa-s gave rise to Sūtra or Thread (which represents Kriyā-S'akti). Mahat (Jñāna S'akti) is not separate from Sūtra (Sūtra and Mahat form one Tattva. It is two-fold, on account of its double aspect of Jñāna and Kriyā or knowledge and action).

Ahaṁkāra is the transformation of Mahat. It is three-fold, Sāttvika or Vaikārika, Rājasa or Taijasa and Tāmasa.

The Adhidaiva-s and Manas came from Sattvika Ahaṁkāra, and the five Tanmātra-s from Tāmasa-Ahaṁkāra. The five Mahābhūta-s came from the five Tanmātra-s.

Prompted by Me, all these principles united together to form the Egg which was My own abode. I incarnated in that Egg which was immersed in the Pralaya water (as S'rī Nārāyaṇa or Virāṭ-Puruṣa).

Out of my navel grew the Lotus called the Universe. Brahmā was manifested in that Lotus.

He brought into manifestation the Loka-s Bhū, Bhuvar, etc., and the Lokapāla-s.

Svar was the abode of the Deva-s, Bhuvar of the Bhūta-s, Bhū of men, the higher Loka-s of the Siddha-s and the Lower Loka-s of the Asura-s and Nāga-s.

All actions (Karman-s) bear fruit in the Trilokī. Mahar, Jana and Tapas are attained by Yoga, Tapas and Renunciation. My abode (S'rī Vaikuṇṭha, which is beyond the Seven Loka-s) is attained by Bhakti-yoga.

All beings in this Universe wedded to karman are made by Me, who as Kāla am the Dispenser of all karman to emerge out of or to dive down in the flow of Guṇa-s (*i.e.*, they are made to go up to the higher Loka-s or to come down to the lower Loka-s).

All things big or small, thick or thin are pervaded by Prakṛti and Puruṣa.

That which is at the beginning and at the end of a thing is also in the middle, as in the case of ornaments and earth-pots, the intervening transformations having a separate existence only for the sake of conventional use (thus the ornaments of gold are called by different names only for temporary uses. But they are gold when the forms are made and destroyed. The forms are all transitory and the ornaments are essentially gold).

That is only Real which gives rise to the original transformation, which is at the beginning and at the end. Prakṛti the material cause, Puruṣa—that pervades Prakṛti and Kāla or periodicity causing disturbance in the Guṇa-s—these are three in one and I am that three-fold Brahman. The creative process flows on in order of

succession without a break. The multifarious creation unfolds itself to serve the purposes of the Jīva-s and it lasts so long as the period of Preservation continues and so long as Īs'vara looks at it.

The order is reversed in Pralaya, and transformations are merged in the principles from which they proceeded. The body merges into the food grains. The food grains merge into the roots of plants. The roots merge into the earth. The earth merges into smell, smell into water. water into Taste, Taste into fire, fire into Form, Form into Air, Air into Touch, Touch into Ākāsa and Akāsa into sound.

The Indriya-s merge into the Adhidaiva-s. The Adhidaiva-s merge into the Manas. Manas merges into Ahaṁkāra.

Ahaṁkāra merges into Mahat (*i.e.*, gives up the unconscious portion and becomes Jīva-S'akti and Kriyā-S'akti itself. *S'rīdhara.*)

Mahat merges into the Guṇa-s.

The Guṇa-s merge into unmanifested Prakṛti. Prakṛti merges into Kāla. Kāla merges into Jīva. Jīva merges into Ātman. Ātman rests in self.

When these processes are meditated on, there is no delusion.

SATTVA, RAJAS AND TAMAS

Sk. XI. Ch. 25

S'ama or Control of the mind, *Dama* or Control of the Senses, forbearance, discrimination, tapas, truthfulness, compassion, memory, renunciation, contentment, faith, shame and charitableness are the attributes proper, of *Sattva*. Selfish desire, Selfish exertion, pride, discontent, variety, selfish invocation of the Deva-s, idea of separateness, material enjoyment, love of excitement, love of fame, derision, power and violence, are the attributes proper, of *Rajas*. Anger, greed, untruthfulness, cruelty, begging, parading of religion, languor, quarrel, repentance, delusion, grief, dejection, sleep, helplessness, fear and indolence are the attributes proper, of *Tamas*.

The sense of I-ness and My-ness is produced by the mixture of the three Guṇa-s (I have S'ama, selfish desire and anger. *My* S'ama, selfish desire and anger. Thus *I* and *My* are common to all the three Guṇa-s. *S'rīdhara*) All our dealings having the elements of Manas (Sāttvika), the Tanmātra-s (Tāmasa), the Indriya-s and the Prāṇa-s (Rājasa) in them, proceed from a mixture of the three Guṇa-s. Devotion to Dharma (Sāttvika), Kāma (Rājasa) and Artha (Tāmasa), that bears the fruits of faith (Sāttvika), attachment (Rājasa) and wealth (Tāmasika) is also based on a mixture of the Guṇa-s.

The performance of religion for the gratification of desires (Kāmya-Dharma which is Rājasa), the performance of the duties of married life (Gṛhastha-Dharma which is Tāmasa) and the performance of the daily and occasional duties assigned to one's position in life (Svadharma which is Sāttvika) are based on a union of the three Guṇa-s. Man is Sāttvika, when he has got the Sāttvika attributes. He is Rājasa when he has got the Rājasa attributes. He is Tāmasa when he has got the Tāmasa attributes.

When a man or woman worships Me with unselfish devotion and by the performance of duties, he or she is Sāttvika.

The person who worships Me, for the attainment of desires is Rājasa.

The person who worships Me with a view to do injury to others is Tāmasa.

Sattva, Rajas and Tamas are attributes that grow in the minds of Jīva-s ; they are not My attributes.

When Sattva prevails over the other two Guṇa-s, man acquires religiousness, wisdom, and other attributes, as also happiness. When Rajas prevails, it causes distraction, attachment and a sense of separateness. Man acquires karman, fame and wealth. But he becomes miserable.

When Tamas prevails, delusion, inaction and ignorance follow.

When the Mind attains calm, the senses become abstemious, the body free from fear and the mind free from attachments, Sattva grows up and makes it easy to perceive Me.

When the mind becomes distracted by action, and desires to multiply, when the senses of action become

disordered and the mind always wanders away. Rajas has its hold over man.

When the mind cannot grasp, when it languishes, when even desires do not crop up, and there is indolence, melancholy and ignorance, they all proceed from Tamas.

With Sattva, the Deva element prevails, with Rajas, the Asura element prevails and with Tamas, the Rākṣasa element prevails.

The waking is from Sattva, dream from Rajas, and deep sleep from Tamas.

By Sattva, people go higher and higher up, by Rajas they move about in the middle, and by Tamas they move lower down.

Sattva takes one to Svargaloka, Rajas to Nara-Loka and Tamas to Naraka. Those who are void of Guṇa-s attain Me.

Action that is offered up to Me or that is unselfish is Sāttvika. Selfish action is Rājasa. Heartless action is Tāmasa.

Sāttvika wisdom is that which relates to Ātman, as separate from the body.

Rājasa is half perceived wisdom. Tāmasa is wisdom relating to the material universe.

Wisdom centred in Me is Nirguṇa or without Guṇa-s.

Sāttvika-s like to reside in the forest. Rājasa-s in human habitations and Tāmasa-s in gambling houses. Houses where I am worshipped are beyond all the Guṇa-s.....

.....Births are caused by Guṇa and Karman. Those who conquer these become devoted to Me and attain my state.

COMPANY

Sk. XI. Ch. 26

KING Purūravas was forsaken by Urvaśi. He then thought within himself what the body of a woman was composed of, where its beauty lay, and what the origin and the end of that body was. "Therefore" said he "wise men should not associate with women or those that are addicted to women. By contact of the senses with their objects, mind gets disturbed, not otherwise. What you have not seen or heard of before cannot disturb your mind. Let not the senses indulge in objects; then mind will attain calm." Keep company with Sādhu-s.

Give up bad company. Acquire from the Sādhu-s devotion to Me and you shall ultimately attain Mokṣa.

KRIYĀ-YOGA AND IDOL WORSHIP

Sk. XI. Ch. 27

(The details will not be interesting to the general reader).

JÑĀNA-YOGA

Sk. XI. Ch. 28

Do not either praise or blame other men and their actions. Look upon all as one, pervaded by the same Prakṛti and the same Puruṣa. By criticising others, the mind is directed to a false channel and it deviates from the right path. What is good or what is bad of Dvaita? By direct perception, reasoning, self intuition, and scriptural teachings, know every thing in this manifested Universe to have a beginning and an end and to be thus unreal. Therefore free yourself from all attachments. (The ways of acquiring discriminative knowledge are then given in eloquent terms for which, read the original).

Clearing up all doubts by discrimination, the sage should be fixed in the bliss of self, having abstained from every thing else.

The body of gross matter is not Ātman. The Indriya-s, their guiding Deva-s, Manas, Buddhi, Citta and Ahaṁkāra are not Ātman. The Bhūta-s, the Tanmātra-s and Prakṛti are not Atman. These do not affect the seer. Whether the clouds gather or disperse, what is that to the Sun?

Ākāśa is not affected by the attributes of air, fire, water and earth nor by the changes to seasons.

The immutable is not affected by the impurities of Sattva, Rajas and Tamas, however often they may cause the birth and rebirth of the Aham principle.

But still the unliberated sage should avoid contact with the Guṇa-s. He should by firm devotion to Me, cast off all attachments and all passions. When the disease is not properly treated, it gives trouble again and again. So when attachments are not completely removed and Karman is not counteracted they trouble the imperfect Yogin.

The yogin-s that deviate from the path on account of obstacles that are spread out for them by the Deva-s through men (For the S'ruti says: "The Deva-s do not like that men should know all this" *S'rīdhara*) are reunited to the path of Yoga in a better birth through the practices of their former birth..... .....

.....

The immature Yogin may be overpowered by diseases and other grievances of the body. He should overcome some of them by Yoga concentration (by concentration on the Moon, the Sun and others he should overcome heat cold etc., *S'rīdhara*), others by prescribed postures accompanied by retention of breath (diseases caused by gaseous derangement are to be overcome by postures, accompanied by retention of breath), and some others by Tapas, Mantra and medicine. He should overcome some evils by meditating on Me, by taking My name, and by making rehearsals about Me. He should overcome other evils by following the lords of Yoga.

Some practise these to keep themselves young and free from diseases, solely with the object of attaining some Siddhi-s. This is not approved of by good people.

The effort is fruitless. The body has an end. True in following the path of Yoga, the body sometimes bocomes free from diseases and infirmities. But the Yogin should put no faith on these Siddhi-s.

When the Yogin gives up all desires, becomes fixed in self-bliss, and makes Me his all in all, he is not overcome by obstacles.

BHAKTI-YOGA

Sk. XI. Ch. 29

UDDHAVA said :

This path of Yoga seems to Me to be difficult of pursuit. Tell me O Acyuta, of some means by which man may attain perfection without such exertion. Generally those that try to concentrate their mind become tired at last, being unsuccessful in their attempts. The discriminating sage has recourse to Thy lotus-feet, the fountain of all bliss. Tell me the path that leads to Thee.

S'rī Kṛṣṇa replied :

Do all actions for Me and bear me in mind as much as you can. Offer up the mind and all thoughts to Me. Be attached to the duties of Bhāgavata-s. Live in sacred lands, where my Bhakta-s dwell, Follow what they do—see Me in all beings as well as in self, pure as Ākāśa. With the eye of pure wisdom, look upon all beings as my existence and respect them as such. Brāhmaṇa or Caṇḍāla, stealer or giver, big as the sun or small as his ray, tender hearted or cruel, the sage must look upon all alike. Then he shall have neither rivalry, nor jealousy nor

reproach for others. His egoism shall also be gone. Mind not the ridicule of friends, mind not the bodily differences that may cause a feeling of shame, but salute even horses, Caṇḍāla-s, cows and asses. As long as you do not learn to see Me in all beings, do not give up this practice in speech, body and mind. There is not the least chance of failure in the Bhāgavata Path. Even what is otherwise fruitless becomes a Dharma, when it is unselfishly offered up to Me. There is no higher wisdom, no higher cleverness than this that the Real is attained by the Unreal, the Immortal is attained by what is Mortal. This is the essence of Brahmavidyā.

Now that you have learned all this give it unto those that are deserving.

Go Uddhava now to Badarī-Āsrama and follow what I have said.

THE END

Sk. XI. Ch. 30

UDDHAVA went to Badarī. S'rī Kṛṣṇa advised the Yadu-s to leave Dvārakā. Let the woman, children, and the aged go to S'aṅkha-Uddhāra and let us go to Prabhāsa." The Yadu chiefs went to Prabhāsa. They drank the wine called Maireya and got intoxicated. They quarrelled and fought with one another. They snatched the fatal reeds and killed one another. Rāma went to the Sea-side and by practising Samādhi, left this world. All was now over. Sri Kṛṣṇa sat under an As'vattha tree (religious fig). A huntsman named Jara took Him for a deer and pierced him with a spear, formed of the fatal pestle.

The huntsman then saw S'rī Kṛṣṇa bearing four hands and became terrified. "Fear not" said S'rī Kṛṣṇa "you shall go to heaven." The chariot came down from heaven and took up the huntsman.

Dāruka, the charioteer of S'rī Kṛṣṇa traced Him to the spot.

S'rī Kṛṣṇa asked him to inform all friends at Dvārakā of the death of the Yadu chiefs, the disappearance of Rāma and of His own state. "Do not remain any more at Dvārakā, for the Sea shall swallow it up. Let our parents and all others go to Indraprastha under the protection of Arjuna."

Dāruka saluted S'rī Kṛṣṇa and went away.

The Garuḍa-marked chariot of Srī Kṛṣṇa came from on high. Brahmā and all other Deva-s gathered to witness the scene.

The Lord disappeared from the earth and truth, Dharma, forbearance, glory and Lakṣmī all followed Him.

There was great rejoicing in heaven. The Deva-s sang and flowers rained.

Dāruka gave the information to Vasudeva and Ugrasena. All came to see the place of the occurrence. Vasudeva died of grief. Some of the ladies followed their husbands to death, Those that remained were escorted by Arjuna to Indraprastha. He installed Vajra as the successor of the Yadu chiefs. The Pāṇḍava-s made Parīkṣit their successor and left Indraprastha for the Final Journey.

END OF THE ELEVENTH SKANDHA

END OF KALI

Sk. XII. Ch. 2

WHEN the present Kali-Yuga will be about to end, Bhagavān will incarnate as KALKIN. He will take birth at S'ambhala as the son of Viṣṇu-yasas.

On His advent, Satya-Yuga will make its appearance. The Sun, the Moon and Jupiter will then enter together the constellation of Puṣya. (Jupiter enters the constellation of Puṣya in Cancer every twelve years, and there may be conjunction of that planet with the Sun and the Moon on new Moon nights, but the text here means the *entering together* of the three. *S'ridhara*).

One thousand one hundred and fifteen years will expire from the birth of King Parīkṣit to the beginning of King Nanda's reign. (But in the detailed account given in the Bhāgavata-Purāṇa, the period comes up to 1448 years, as shown by S'rīdhara.)

Of the Seven Ṛṣi-s (forming the constellation of the Great Bear), the two that are first seen to rise above the horizon have through their middle point a correspondence with some constellation (in the Zodiac). The Ṛṣi-s remain united to that constellation for one hundred mortal years.

At present (*i.e.*, when S'ukadeva was reciting Bhāgavata to King Parīkṣit), the Ṛṣi-s are united to Maghā.

[The form of the Great Bear or the constellation of the Seven Ṛṣi-s is given below.

6	5		×
×	×		1
×	×	×	×
7	4	3	2

S'rīdhara gives the following names :

No. 1 is Marīcī.
No. 2 is Vasiṣṭha with Arundhatī.
No. 3 is Āṅgiras.
No. 4 is Atri.
No. 5 is Pulastya.
No. 6 is Pulaha.
No. 7 is Kratu.

"Such being the configuration of the Ṛṣi-s, the two that are first seen to rise above the horizon are Pulaha and Kratu. The longitudinal line passing through the middle point of the line joining them crosses some one of the 27 constellations, Asvinī, Bharaṇī and others. The Ṛṣi-s have their position in that constellation for one hundred years." *S'rīdhara.*]

So soon as the Kṛṣṇa-named divine body of Viṣṇu ascended to heaven, Kali entered this Loka. As long as the Lord of Lakṣmī touched this Earth with His lotus feet, Kali could not overtake the planet. (While S'rī Kṛṣṇa was still on this Earth, Kali appeared in its Saṁdhyā or Dawn. When S'rī Kṛṣṇa dissappeared, the Saṁdhyā period was over, and the period proper of Kali set in *S'rīdhara*).

The Yuga shall become darker and darker, as the Seven Ṛṣi-s will pass on from Maghā to Pūrva-Aṣāḍhā, *i.e.*,

till the period of king Nanda. (The darkness will go on increasing till the reign of king Pradyotana. It will still go on increasing very much till the reign of king Nanda. *S'rīdhara*).

This gives us a cycle of 1,000 years. The line of the Ecliptic is divided into 27 constellations, which form the 12 signs of the Zodiac. Each sign of the Zodiac contains 9 parts of these constellations, if each constellation be divided into four parts.

Thus Aries contains Asvinī, Bharaṇī and ¼ Kṛttikā;

Taurus contains ¾ Kṛttikā, Rohiṇī and ½ Mṛgasiras;

Gemini contains ½ Mṛgasiras, Ārdrā and ¾ Punarvasu;

Cancer contains ¼ Punarvasu, Puṣya and Āsleṣa;

Leo contains Maghā, Pūrva-Phalgunī and ¼ Uttara-Phalgunī!

Virgo contains ¾ Uttara-Phalgunī, Hasta, and ½ Citrā;

Libra contains ½ Citrā, Svāti and ¾ Visākhā;

Scorpio contains ¼ Visākhā, Anūrādhā and Jyeṣṭhā;

Sagittarius contains Mūla, Pūrva-Āṣāḍhā and ¼ Uttara-Aṣāḍhā;

Capricornus contains ¾ Uttara-Āṣāḍhā, S'ravaṇa, and ½ Dhaniṣṭhā;

Aquarius contains ½ Dhaniṣṭhā, Sata-bhiṣaj, and ¾ Pūrva-Bhādrapada;

Pisces conrains ¼ Purva-Bhādrapada, Uttara-Bhādrapada and Revatī.

Abhijit is included in Uttarāṣāḍhā and S'ravaṇa. From Maghā to Pūrva-Aṣāḍhā there are eleven constellations. This gives a cycle of 1,000 years.

The reference to king Nanda's reign leaves no doubt as to the cycle being one of 1,000 years, for the period is given in this very chapter as 1,115 years.

The lines of Kṣattriya kings have been given in the Purāṇa. The lines of Brāhmaṇa-s, Vaiśya-s and Śūdra-s are to be similarly known.

Devāpi, brother of Śaṁtanu and Maru of the line of Ikṣvāku are now waiting at the place called Kalāpa. They will appear towards the end of Kali-Yuga and will again teach the Dharma-s relating to various Varṇa-s and Āśrama-s. (They will start again the lines of divine kings which came to an end in the Kali-Yuga. *Śrīdhara.*)

PRALAYA

Sk. XII. Ch. 4

FOUR thousand Yuga-s form one day of Brahmā. This is also the period of one Kalpa, during which fourteen Manu-s appear. The night of Brahmā follows for an equally long period. The three worlds—Bhū, Bhuvar and Svar—then come to an end. This is called *Naimittika-Pralaya*. Drawing the universe within self, Nārāyaṇa sleeps at the time over Ananta and Brahmā sleeps too. (*Nimitta* is cause. Naimittika is proceeding from some cause. This Pralaya proceeds from the sleep of Brahmā as a *cause*).

When two Parārdha-s of years expire, the seven subdivisions of Prakṛti (Mahat, Ahaṁkāra, and the five Tanmātra-s) become subject to dissolution. (The life period of Brahmā is two Parārdha-s). This is called *Prākṛtika Pralaya*. When this dissolving factor comes in, the whole combination known as the Cosmic Egg breaks up. (As the subdivisions of Prakṛti as well as the Cosmic Egg which is formed by their combination become all dissolved, this Pralaya is called *Prākṛtika Pralaya*. With the advent of this Pralaya, there will be no rains for one hundred years. Food will disappear. People will devour one another. The Sun will draw in moisture from the

seas, from the body, and from the earth, but will not give it back. The fire called Saṁvartaka, arising from the mouth of Saṁkarṣaṇa, will consume the Pātāla-s. Winds will blow for one hundred years, followed by rain for another hundred years. The universe will be covered by one sheet of water. Water will draw in earth, fire will draw in water, and so on till Pradhāna in due time will devour all the Guṇa-s. Pradhāna is not measured by time, and it does not undergo transformation. Beginningless, endless, unmanifested, eternal, the cause of all causes, without diminution, it is beyond the reach of Guna-s, the rootless root, that passes comprehension, like the void.

Jñāna is the ultimate resort of Buddhi (the perceiver or knower), the Indriya-s or senses (preception, knowledge or the instruments of perception and knowledge) and the objects (things perceived and known). It is Jñāna alone that appears in this threefold form. That which is subject to perception, which in its nature is not separate from its cause, and which has both beginning and end is no real substance. The lamp, the eye and the object seen are not different from light itself. So Buddhi, the senses and the objects are not separate from the one Truth (Brahman, for they all proceed from Brahman), but Brahman is quite separate from all others. Wakefulness, dream and dreamless sleep are all states of Buddhi. They are all transitory, O king. The diversity appears in Pratyagātman (the self-luminous Ātman). The clouds appear and disappear in space, even as the universes appear and disappear in Brahman. Of all forms, the common element is the only reality. But the forms seem to have an existence of their own independently of the primal

element. The threads that form the cloth look separate from the cloth itself. All that appears as cause and effect is unreal, for there is interdependence, and there is both beginning and end.

The transformations cannot exist without the light of Ātman. If they are self-manifest however, they are not in any way different from Ātman itself.

Do not think Ātman is many, (as there is Ātman in every being). It is ignorance to think so. The space confined in a pot and the limitless space are one and the same, even so the sun and its image in water, the air inside and outside.

Men call gold by different names, according to the different ornaments it forms. So the language of the Veda-s and the language of ordinary men give different names to Bhagavān

The cloud that is generated by the sun, that appears by the light of the sun, which is in fact the rays of the sun so transformed, stands between the eye and the sun. Even so Ahaṁkāra, proceeding from Brahman, made manifest by Brahman, even as part of Brahman, eclipses the perception of Brahman by the Jīva.

When the cloud disappears, the eye perceives the sun. When Ahaṁkāra, the *upādhi* of Ātman disappears by discrimination, then the Jīva perceives "I am Brahman."

When by discrimination, such as this, the tie of unreal Ahaṁkāra is cut asunder, and the unfailing perception of Ātman becomes fixed, it is called *Ātyantika-Pralaya.*

(Ātyantika is from Atyanta=ati+anta, the very last. After this Pralaya, which is individual and not general,

one does not return to life in the universe. It is the final liberation of a man from the limitations of life in Brahmāṇda).

Every day all beings, from Brahmā downwards, undergo, according to some seers of subtleties, states of beginning and of end.

These beginnings and ends are caused by the changes in states of all beings subject to transformation, changes that follow the flow of time. (One does not grow adult or old in one day. The change must be going on continuously. The fruit does not ripen in one day. But the process of ripening day by day is imperceptible. Water flows in a continuous stream but the water particles constantly change at a given space. So the lamp burns and the flame looks one and the same though the particles that ignite it do constantly change. Even so our body is not the same from day to day. There is a change going on every moment of our lives. Particles of the body are rejected every day and they are replaced by new particles. There is the beginning with our new particles, and an end or Pralaya with the old particles.) This is called NITYA Pralaya. (Nitya means constant).

Pralaya is thus fourfold—Nitya, Naimittika, Prākṛtika Ātyantika.

Such are the stories of Bhagavān as related in the Bhāgavata-Purāṇa.

Ṛsi Nārāyaṇa first related the Purāṇa to Nārada, Nārada related it to Vyāsa and Vyāsa to S'uka. Sūta heard the Purāṇa from S'ukadeva, when he related it to the King Parīkṣit, and he expounded it to the assembly of Ṛṣi-s at Naimisa, headed by S'aunaka.

Thoughts on Pralaya

Prakṛti changes its forms and states. The body disintegrates into particles, particles into molecules,and molecules into atoms. Solid becomes liquid, liquid becomes gaseous and the gaseous becomes ultra-gaseous. Life manifests itself through the endless varieties of Prakṛti and becomes manifold in its manifestations. The hard mineral matter does not admit the mineral life to be expressed in any other way than by a fixed form. The more plastic vegetable matter shows vegetable life in all the activities of life and growth. Subtler matter appears in the animals and makes the sensing of the objective world possible. Even sublter matter becomes the basis of brain activities. The Prākṛta basis of the mind is two-fold in its character—Ahaṁkāra and Mahat. When the mind is capable of thinking only from the standpoint of one life and one birth only, it is limited by Ahaṁkāra matter. When that limit is overcome, mind is on the plane of Mahat. Individuality is not lost, but the individual has consciousness of all births, *i.e.* consciousness on all the planes of the universe. Such consciousness does not normally exist in Trilokī. When a man becomes normally conscious on the plane of Mahat, he is carried to Maharloka and becomes a Ṛṣi. Bhṛgu is such a Ṛṣi. The acquirement of such consciousness is the object of the life-evolution in our solar system. When the solar system is destroyed, it is the Mānasa consciousness that alone survives. The three Lokas—Bhū, Bhuvar and Svar—are destroyed. The Prākṛta forms and states of these three Loka-s become destroyed and the different states of consciousness corresponding to those forms and states finally disappear.

The harvest of Mānasa evolution, which is the only harvest reaped by means of one solar system is stored in Maharloka. But when the three lower Loka-s are destroyed the flames of dissolution reach even Maharloka and all the gains of a Kalpa's evolution are transferred to the higher plane of Jana-Loka. This is therefore the highest plane of our consciousness. The highest evolved beings of the previous solar system could not go beyond Jana-Loka, after Pralaya as their consciousness was the consciousness of Jana-Loka. When our earth was formed and when they came down in time for further evolution, they brought down their highest consciousness with them as a possibility, for it was obscured in their entrance to Trilokī. As the soul gathers spiritual strength in Svarga-Loka after death, so the disembodied soul after Prayala gathers spiritual strength in Jana-Loka or the Loka of Kumāra-s. "When three Loka-s are consumed by fire from the mouth of Saṁkarṣaṇa, afflicted by the heat, Bhṛgu and others go to Jana-Loka" III-II-XXX. The Lord of Yoga goes by means of Suṣumṇā through the radiant path in his subtle body and at last reaches Maharloka, where Bhṛgu and other Ṛṣi-s who live for one Kalpa remain. "Then seeing the Trilokī consumed by fire from the mouth of Ananta he goes towards that supreme abode, which is adorned by the chariots of great Siddha-s, and which lasts for the whole life-period of Brahmā." (II-2-XXVI)

Those who did not reach the Mānasa state, in the last Kalpa were no acquisitions to the higher planes of Brahmāṇḍa, which stand over the three mortal planes, where all experience is to be gathered. Those who developed the Mānasa state were gathered to the third

of the higher planes, Jana-Loka, because further development was possible, nay it was a necessity, in the Triloki that was to come. But there were others, who did not quite reach the Mānasa state, but they were still on the way to acquire such state, and in fact they acquired the human form. They were also preserved to carry out a certain purpose in the life-evolution of the coming Kalpa which will be shortly mentioned. How they were preserved, the Purāṇa-s do not speak of. They became the Pitṛ-s of the present Kalpa. The Pitṛ-s reached different states of development and were therefore classed under seven heads. Some of them had developed the fire in them and some were without the fire. "Agniṣvātta, Barhiṣad, Somapa, and Ājyapa are Pitṛ-s with fire; the others are without fire. They were all wedded to Svadhā, the daughter of Dakṣa." IV-I-iii.

The mention of the word "fire" requires a little explanation. The Upaniṣad-s say that the three mortal Loka-s of form—Bhū, Bhuvar and Svar are the transformations of "Tejobanna" *i.e.* of fire, water and earth. The other two elements do not enter into the constitution of forms. The element earth predominates on the plane of Bhū or the material plane. Water is supreme on Bhuvar or the Astral plane. Our Kāmya tendencies proceed from the presence of water in us. Fire is the element of Svarga or the Mental plane. Fire deva-s are therefore the highest deva-s of Triloki. The forty-nine forms of fire are therefore so many forms of consciousness. Some of the Pitṛ-s developed fire in them, *i.e.* they developed the principle of mind in them, in however rudimental a form it might be.

Deva-s and Riṣi-s were also preserved. Jana-Loka is the Loka of Kumāra-s. We shall therefore call the souls preserved in Jana-Loka as Kumāra-s, or Kaumāra souls.

Commenting on the fourth śloka, twelfth chapter, Third Skandha, *Śrīdhara* says: "Sanaka and others are not created in every Kalpa. The mention of their creation has reference to the Brāhma-Kalpa, *i.e.* the first Kalpa. In fact the objects of Mukhya creation and others are brought into existence in every Kalpa. Sanaka and others are only created in the Brāhma-Kalpa and they follow the other Kalpa-s." The Mukhya creation has reference to Chapter 10, Skandha III. It is the same as Ūrdhvasrotas (p. 25). *Śrīdhara* means to say that plants, animals and men are only created in every Kalpa.

The Kaumāra souls of the last Kalpa that went to Jana-Loka have to play the most prominent part in the present Kalpa and they are the heroes of our solar system. Their stay at Jana-Loka was only a fitting preparation for the most responsible work of the present Kalpa. The Iśvara of our system, addressing Purañjana, said: "Wishing to have an abode, drawn to earthly enjoyments, thou didst leave me. But, O great one, both I and thou were swans (Haṁsa) and friends in the Mānasa Lake. We dwelt there without any abode, for one thousand years." IV. 28, liv. "One thousand years" is indicative of Pralaya, which lasts for one thousand yuga cycles. In Pralaya, the Kaumāra soul had no body *i.e.*, no abode. The body separates Jīva the from Iśvara. Without the impediment, the obstacle of the body, without any obscuring agency, the Jīva meets Īśvara face to face in Jana-Loka, and being both essentially alike

become friends. Nārada says, esoterically the Mānasa Lake is the heart and Haṁsa means the pure. But in Pralaya, the heart of the Jīva is in Jana-Loka, which is the Mānasa or mental Lake. This friendly union of Jīva and Īsvara gives all the promise of the future for the Jīva.

What is not preserved in Naimittika Pralaya, the forms of the past kalpa, are all borne in the mind of Brahmā as images. It is the mind of Brahmā that reproduces the forms of the previous creation. The image of all that was, remains in the mind of Brahmā. Creation in Brāhma-Kalpa is not the same as creation in the succeeding Kalpa-s. In Brāhma-Kalpa, all the seven Loka-s, and the dwellers of all the planes are created. In the succeeding Kalpa-s, the three Loka-s and their dwellers only are created.

The Naimittika Pralaya comes on, as Brahmā sleeps. This Pralaya corresponds to our physical death. When we die, the body is destroyed. Just as when the universe-bodied Brahmā goes to sleep, His Trilokī body is destroyed. Men go after death first to Bhuvarloka, and then to Svargaloka. At Pralaya, the Mānasa Jīvas first go to Maharloka and then to Jana-Loka.

The Naimittika Pralaya affords the greatest relief to Jīva-s. It makes up for all the ups and downs of manifested life, for all miseries, all sorrows, all sufferings and all disappointments. Īsvara can do more for the Jīva-s in Pralaya, than in manifestation. He gives his company to those, who by their advancement reach Jana-Loka.

There is the Īsvara of our system or Brahmāṇḍa and there is the Īsvara of many systems.

The Iśvara of many systems, "Bhagavān Himself" is the First Puruṣa. He is the manifestor of the Tattva-s, the first Principles, the Kāraṇa or causal creation, which enter into the constitution of all the solar systems or Brahmāṇḍa-s. When He wishes to become many, to appear through many manifestations, to bring up all unto Himself and His own state, through aeons and aeons of cosmic manifestation, though it might be, the Tattva-s start forth into activity and form an ocean by themselves. Many solar systems are evolved out of this Kāraṇa Samudra or the ocean of the causes and each system gets its Īśvara, the Second Puruṣa. That Second Puruṣa becomes three-fold—Brahmā, Viṣṇu and S'iva,—for the Creation, Preservation and Dissolution of His own Universe. He is Virāt-Puruṣa or the universe-bodied, Nārāyaṇa seated on the waters of Kāraṇa Samudra, and Sahasra-śirṣā Puruṣa or the thousand-headed Puruṣa of the Upaniṣad-s. "All this, the past, present and future is this Puruṣa. The universe is pervaded by Him . . . . As Prāṇa (*i.e.*, the sun, for Prāṇa is the solar deity according to the S'ruti, *S'rīdhara*) by illumining his own circle illumines the outside as well, so Puruṣa by illumining his Virāṭ body illumines the inside and outside of this Brahmāṇḍa as well . . . . I (Brahmā) create by His direction, S'iva destroys, under His control, as Viṣṇu, He preserves this universe . . . . He is the primal Avatāra," II. 6.

"First of all, Bhagavān took form as Puruṣa for the creation of the Loka-s—forms made by Mahat and others, having 16 parts. (*Mahat and others*—Mahat, Ahaṁkāra, and the Tanmātra-s. *16 parts*—the eleven Indriya-s and the 5 elements. Though this is not the form of Bhagavān

meaning the First Puruṣa still for the Upāsanā in Virāṭ form of the Virāṭ-Puruṣa who indwells all Jīva-s, this is given *S'rīdhara*). (In the Pādma-Kalpa), Brahmā, the Lord of Prajāpati-s, appeared in the lotus that rose out of the navel of (this Puruṣa), who while lying down on the ocean, spread the sleep of Samādhi all round. The Loka-s are but parts of His body. His form is pure and intensified Sattva. The Yogin-s perceive Him by their vision of wisdom, as one looking wonderful with a thousand feet, thighs, hands and mouths, with a thousand heads, ears, eyes and noses, glittering with a thousand crowns, and ornaments. This (Virāṭ-Puruṣa) is the immutable seed and final resort of the many Avatāra-s. Brahmā is His part. Marīci and other Prajāpati-s are parts of Brahmā. So through parts of His part, Deva-s, animals and men are created. (He does not appear and disappear like other Avatāra-s. He is the end not only of the Avatāra-s, but of all beings. *S'rīdhara.*) " 1-3.

Brahmā appeared in the lotus, it is said, in the last Kalpa, which from this event is named Pādma-Kalpa. How Brahmā appeared out of Nārāyaṇa in the previous Kalpa-s is not given. That he appeared in our Kalpa in the same way as in the last Kalpa is evident, as no difference is noted. Brahmā took up the creation, which was two-fold—direct or Mānasa and indirect or through Prajāpati-s and Manu. The creation or bringing into manifestation of those that had been preserved at Pralaya is direct or Mānasa. The mind born sons of Brahmā took up positions in the universe of duty and responsibility and in this Kalpa they have not to look after themselves, but after others. Their own evolution is not a matter of their concern. The innumerable Monads were

created through Manu and the real history of the Kalpa is the history of their evolution.

First there was the process of involution. There was no form and forms had to be first brought forth. Limitation after limitation had to the imposed, to chain life in forms. For when set forms were arrived at with set organs, Jīva-s could be trusted with independent action.

No energy is spent in vain in the economy of the universe. Each monadic flow as it appeared in the universe could be carried on to a certain stage, by one common guiding influence. This requires a little explanation.

Each particle of each Tattva is alive. The Tāttvika life is the life of the First Puruṣa. But the particles combine, and the power of combination proceeds from the life of the Second Puruṣa, the Īsvara of our system. Every combination however large has the life of Īsvara in it and it is that life which keeps up the combination. Each combination for the time being has its ruler, who is the Viceroy of Īsvara, and who is called the Monad of that combination. Monad is Jīvātman or Ātman as limited by every Jīva.

The combination transforms, but the Monad remains constant. The vegetable becomes animal, and the animal becomes man, but one Monad runs through all these transformations.

By rulership over higher and higher combinations the Monad or Jīvātman, ultimately approaches the state of Īsvara Himself and that is the goal of evolution in this universe.

Whenever a combination is formed, there is one life governing that combination—the life of the ruler of that combination. All other lives have to surrender

themselves completely and entirely to that one life. This is the law and we have to bow down our heads to the inevitable. There is life in every cell that composes the human body. But the cell-lives are all subordinated to the life of the man, the Jīvātman ruling the combination that forms the man. So long as the cell is attached to the human combination, it has no independence whatsoever. And this is to the immense benefit of the cells themselves. They receive the impress of souls much more evolved than their own and are able to evolve themselves at a much more rapid rate, than if they had been left to themselves. This is the law of giving and taking, the law of sacrifice, the Yajña which is the essence of creation. And even as men approach the state of Īsvara, they have to surrender themselves completely to Him and to merge themselves in His existence.

The Jīvic or Monadic flow first appears on the plane of Svarga, it comes down to Bhuvar and then to Bhū, to appear finally in the mineral Kingdom of our Earth. This process of coming down does not require separate guidance for separate combinations. The downward flow is homogeneous. It is carried on under the guidance of the Prajāpati-s. It is all involution during this process—taking in grosser and grosser matter and not rejecting anything. Rudra had no work to do during the earliest stages of monadic life. The mineral Kingdom appeared and the Himālayan chain reared up its head. The legend says the sons of Himālaya had wings on and they could move about but the Deva-s cut down their wings and they became fixed. No doubt the mineral Kingdom hardened and became immobile in time. The immobility of the

mineral Kingdom, the final reach of matter in its downward course was the turning point in the life history of Jīva-s. Their foetal stage was over and they were now born into the Kalpa, as it were.

There was need for separation now, for the rejection of particles and the drawing in of new ones, and Durgā appeared as the daughter of Himavān.

She became wedded to S'iva once more and since then there was change continually going on in all forms of life, that evolved out of the mineral Kingdom. There was continual adjustment of external and internal conditions, called life. The vegetable appeared, the animal appeared and the man appeared. The life-process means continual transformation. Forms changed and dissolved. Change is continually going on all round and is called Nitya-Pralaya.

During the transformation that goes on, combinations are guided by rulers, who are the Pitṛ-s. They lead the combinations on till the human form is reached. When the human form is reached each combination becomes a man. The highest of the Pitṛ-s can give only germinal Manas. When the Pitṛ-s give to the combination, all that they could give, their work is over, for this Kalpa.

Then come the Kaumāra souls, the Purañjana-s from the Mānasa-Loka (p. 89). They find the abode ready-made and leaving their friend and companion they enter their chosen abodes. There are nine gateways in that abode, and every enjoyment reaches Purañjana through those gateways. He becomes mad in the pursuit of enjoyments. He forgets himself. He forgets his friend the eternal companion of Jīva. He identifies himself with the abode. He thinks that he is inseparable from that

abode. So he goes on and on hopelessly in his course of riotous joy and the Friend whom he forgets gives him rebuff for every joy that he meets. The rebuffs at last make him a little attentive. The friend then speaks through the Vedas, the Smṛtis, through sages and at last He comes down Himself as an Avatāra.

The Eternal Friend first allows Purañjana to run on in the midst of enjoyments, just as he likes. If he goes beyond the limits of temperance and moderation he gets some unpleasant experiences. If he does something wrong, he feels the painful consequence. The sting of pain makes Purañjana ponder over what he does. He registers the pleasurable and painful experiences and reasons about their causes and effects. He tries to know what is right and what is wrong.

With the power of discrimination in its infancy, with the "enjoyment" nature or the self-seeking Āsura element too strong in him, Purañjana, the Kaumāra soul, is helpless. He drifts away, though sometimes much against his will.

The Friend comes to the rescue. The Deva-s and Asura-s combine and with their joint efforts, the ocean of Milk is churned, and the Goddess of Evolution, the Energy of Viṣṇu, makes Her divine appearance in our universe. The Deva-s become more than a match for the Asura-s. The Vaivasvata-Manvantara steps in, the Manvantara teeming with the fate of man and of the universe.

Īsvara, the eternal friend of Purañjana, is most busy in the Vaivasvata-Manvantara. Every effort is made to raise humanity to a higher level and to open out all the possibilities of man.

First, the enjoyments of Svarga are held out before the rising vision of men as an allurement. Man admires those enjoyments and makes every effort to attain them. The Vaidika sacrifice is revealed to Purūravas, who becomes mad after Urvasī, the nymph of Svarga. Later on, the heavenly cow, Surabhi, attracts Viśvāmitra. And he becomes the chief actor in the promulgation of Vaidika sacrifice. In the firmness of resolve, in the bold and determined pursuit of objects, and in the intolerance of inferiority, Viśvāmitra stands prominently out as an example to humanity, for all ages to come and it is meet and proper that in the next Manvantara, he will act as one of the seven sages guiding the affairs of the universe.

The Karma-Kāṇḍa of the Veda-s is a monument of Viśvāmitra's gigantic efforts for the good of humanity. Īśvara made revelations. He prompted the sages.

If the Karma-Kāṇḍa holds out the allurements of Svarga life, it lays down rules and restrictions at the same time, that regulate life and beget temperance and moderation. Meritorious acts are enjoined and acts that retard evolution are prohibited. Men do what is good and avoid what is evil, that they may attain heavenly things. They do what is right and shun what is wrong, not because that is the Law, the divine will, but because it gives them some reward. All the same, the mind is trained, the man curbed and regulated. The bitter pill is taken and if the child thinks that it is for the sweetmeat he is only mistaken. When the child grows, he knows that he takes the bitter pill as it is the law of nature that he should do so. Do what is right, because that is the law. Shun what is wrong, because it is against the law.

We are all carried forward by the law, and we must willingly give ourselves up to that law. When we do that, we partake ourselves of divine life. The ground had to be prepared for further teachings.

Events in Svarga foreshadow and forestall events that are to transpire on the earth. The Deva-s and Asura-s by their mutual fight in Svarga bring about a state of things which casts its shadow on the earth below.

Two great events happened in Svarga—the killing of Vṛtra, and the deposition of Bali.

Vṛtra, though an Asura was a votary of Saṁkarṣaṇa, the destructive aspect of Viṣṇu. Vṛtra was great in all respects and his wisdom extracted the admiration of Indra. But he represented the idea of personal self in Jiva, which is so strong-rooted, and which is the hardest thing to overcome. Vṛtra was killed by a weapon, which is no other than the most willing and ready sacrifice of personal self by Dadhici.

Bali, the Asura king, ungrudgingly gave all that he had to Vāmana. The Asura had become so great both in intellect and in spiritnality, that there was no question of killing him or of his being overpowered by the Deva-s. The Asura-s and Deva-s both combined to make Svarga, the store-house of spiritual life. The Asura-s by their willing surrender permitted the Deva-s to have entire hold of Svarga. By this sacrifice, they established their indisputable right to Svarga, in the broad dispensation of providence and in the succeeding Manvantara, Bali is to become the Indra of the Deva-s.

Vāmana was the same as Lord S'ri Kṛṣṇa on our earth. If diplomacy had succeeded so easily below as above, if the Asura chiefs on earth had behaved as

splendidly as Bali in Svarga, the horrors and heart-rending scenes of Kuruksetra could have been avoided. The same result was however brought about in Svarga as it was subsequently brought about on the Earth. The actor was the same, the diplomacy was the same, only the result of diplomacy was different on the different planes. The deposition of Bali was bloodless while the deposition of Duryodhana was a bloody one.

Coming down to Earth let us see how events in Svarga were followed up on the terrestrial plane.

Two great human Avatāra-s came, one the ideal and the other the apostle of unselfishness. But we must make a running survey of the Avatāra-s as a whole.

Visṇu appeared on Earth Himself, through His direct manifestations called Avatāra-s. Ten of them have been specially picked out as Great Avatāra-s, though no specification has been made in the Bhāgavata-Purāṇa.

There were three great Āsura movements in this Kalpa, caused by the three successive incarnations of Jaya and Vijaya. And these gave our four great Avatāra-s.

Hiraṇyāksa was killed by Varāha, Hiraṇyakas'ipu was killed by Nṛsiṁha. Rāvaṇa and Kumbhakarṇa were killed by Rāma. S'is'upāla and Dantavakra were killed by S'rī Kṛṣṇa. Kūrma was a great Avatāra as He prepared the way for the spiritual regeneration of the universe, by the Churning of the ocean of Milk.

Vāmana was a great Avatāra as He reclaimed the Triloki from the Asura-s.

Paras'urāma and the Buddha did work, which revolutionised the whole of humanity.

Kalkin will give the final blow to the Asura element in us.

Matsya is important with reference to our own Manvantara. Every Manvantara is followed by a deluge, which destroys the existing continents and swallows up all living beings. When the last Manvantara was over, our Manu saved the germs of creation with the help of Matsya. Opinion is divided as to whether there is a Pralaya after every Manvantara. The Bhāgavata-Purāṇa says when there was deluge (samplava) following the Cākṣuṣa-Manvantara, Viṣṇu assumed the form of Matsya. Commenting on this, *Śridhara* says there is no Pralaya at the end of a Manvantara. There may not be such a Pralaya at the end of a Manvantara as happens at the end of a Kalpa. But other Purāṇa-s speak of some sort of a Pralaya on the expiry of every Manvantara. Sūrya-Siddhānta, the renowned work on Astronomy, also says: "There is a period called Sandhi (the meeting of two Manvantara-s) measured by the period of one Satya-Yuga, followed by another Manvantara. There is deluge by water then."

The Avatāra-s of Viṣṇu infuse more and more of Sattva into men, that they may become Sāttvika. Increasing Sattva puts down Rajas and Tamas in man and makes him divine.

But of all these Avatāra-s two stand out most prominently-one the ideal and the other the apostle of unselfishness. The brightest luminary of the solar line held out in His life, an example of unselfishness, of purity of character and of scrupulous regard to duty, an example that is the admiration of all people in all ages, as perfect as the limits of humanity will allow and as elevated as the loftiest ideal of human character may be, unsurpassed in its pathetic grandeur, unrivalled in the straightforward

pursuit of duty along a most thorny and uneven path. The divine founder of Dvārakā of the Lunar line asserted Himself as the supreme Īsvara; He took up the reins of Trilokī in His own hands; the Deva-s installed Him as the king of Svarga or Govinda, and men on earth had now to look up to Him only and not to the Deva-s for their guidance. For men had now to pass the limits of Trilokī, and the friend of Purañjana came down Himself to hold out the torch of divine light. S'rī Kṛṣṇa laid down the triple path of Karman, Bhakti and Jñāna, and showed the relative importance of each. His teachings are perfect, thorough and exhaustive. Ever since His manifestation, those teachings have been re-iterated in a thousand forms, they have been adapted to different powers of understanding and all the modern scriptures of Hinduism have grown up, round the central point of those teachings.

Men had no longer to complain of teachings. They had to follow those teachings now and to live up to them. They had to begin with unselfishness, and end with liberation. New vistas opened out before the growing spiritual vision of men, vistas of new worlds, new planes, of masters of Yoga and wisdom, forming every link between man and Īsvara. Possibilities became realities. Liberation was no longer a word of the lips.

Now liberation is a relative term. First there may be liberation from the bonds of Trilokī only. Or it may be from the limitations of Janaloka which was the highest possibility with which the Jīva started. Or it may be liberation from the bonds of the Brahmāṇḍa itself. The last liberation is again two fold in its character. There may be liberation from all concrete

things and all ideas, including the idea of Īsvara Himself or the liberation may lead to the great Īsvara from whom many solar systems proceed. Mukti is not only liberation from bondage. It is also something more. It is an acquisition. Starting from the plane of Janaloka, the Kaumāra soul acquires higher and higher possibilities. He may transcend Janaloka. He may transcend even the Satyaloka. But passage across Satyaloka is not easy in this Kalpa. Mukti in its fullest and highest sense means freedom from all limitations caused by Prakṛti, caused by Time and Space and identification with Brahman, who is absolute bliss, absolute consciousness and absolute existence beyond the limits of Time and Space. This is called Ātyantika-Pralaya or absolute dissolution. But this Mukti can never be obtained till all the duties of a man are performed. These duties are nothing else but sacrifices or Yajña. Man must perform each one of his duties—he must perform all that he owes to himself, to all other beings, and last of all the highest duty he owes to the Īsvara of the Universe the Lord of Sacrifice, Yajñesvara Himself. "Adhiyajña am I, here in the body, best of living beings."

The Bhāgavata-s do not care to go beyond the Yajña-Puruṣa. They do not care to leave the life of sacrifice, as long as their Īsvara stands out as the embodiment of all sacrifice.

"Salutation to Thee, Bhagavan, let me meditate on Vāsudeva. Salutations to Pradyumna, Aniruddha and to Saṁkarṣaṇa. He who, by knowing these *mūrti-s* in the *mūrtiless*, whose only *mūrti* is mantra makes offerings to Yajña-Puruṣa, is the complete seer." I. 5. 37. "When the Indriya-s," said Kapila, "that manifest the objects

of external and internal perception, become trained by the performance of Vaidika Karman their spontaneous Vṛtti (or function) in a man of concentrated mind is in Sattva which is the same as Viṣṇu. This Vṛtti which is void of all selfishness is Bhakti in Bhagavān. It is superior to Mukti. It instantly destroys the Kośa, as the digestive fire consumes food. The devoted have no yearning for that Mukti which makes the Jīva one with Me. But they prefer ever to talk with each other about Me, to exert themselves for My sake and ever to meditate on me. Mukti comes to them unasked. My Vibhūti-s, the eight Siddhi-s, and all the glory of the highest Loka-s are theirs though they want them not. I am their Teacher, their Friend, their companion, their all. So even Kāla can not destroy them."

Again, "The devoted spurn Sālokya, Sārṣṭi, Sāmīpya, Sārūpya and Sāyujya, even when offered to them and they prefer to serve Bhagavān for ever and ever. Compassion and friendliness to all beings are the essential qualifications of the devoted. They must be humble, respectful and self-controlled. They must pass their days in hearing and reciting the glory of Bhagavān." Kapila makes the following classification as to the final destiny of Man (p. 46) :

1. Those who selfishly perform their Dharma and worship Deva-s and Pitṛ-s go to Somaloka, and after partaking of Soma, they are again re-born. Their Loka-s are destroyed with the daily Pralaya of Brahmā.

2. The worshippers of Hiraṇya-garbha (Brahmā) reach Brahmaloka or Satyaloka and there wait for two Parārdha-s *i.e.* for the life time of Brahmā and upon the final dissolution of the Brahmāṇḍa, they enter with

Hiraṇya-garbha, the Eternal Supreme Puruṣa, who is supreme Bliss and their sense of individuality becomes then lost.

3. "Brahmā with Marīci and other Ṛṣi-s, with Kumāra-s and other lords of Yoga, and with Siddha-s who are leaders of Yoga, do by their unselfish action, and at the same time the retention of their individuality, and their vision of separateness, reach Saguṇa-Brahman or the Second Puruṣa, who is the Īsvara of our system. And when Kāla, as an aspect of Īsvara, causes a disturbance in the Guṇa-s on the approach of the creative period they are born again just as they had been before. (They are born because of their individuality and their vision of separateness. They are born in the same state on account of their non-attachment and their unselfishness—*S'rīdhara*). As long as the Trilokī lasts, they enjoy all the divine things of Satyaloka, according to their Karman. (And when the Trilokī is destroyed, they attain the Saguṇa-Puruṣa, who is First Avatāra. *S'rīdhara*). When the Guṇa-s are disturbed again they come back (*i. e.* they revert to their former posts respectively. *S'rīdhara*)" III—32—xii—xv.

4. Those who unselfishly perform their duties and give themselves up entirely to the Supreme Puruṣa void of all attachment and all egoism, calm, tranquil and pure in the mind go through the gateway of the Sun to the all-pervading Puruṣa, the Lord of all, the material and efficient cause of all this.

Commenting on II—2—xxviii, *S'rīdhara* says: "There are three courses for those that go to Brahmaloka. Those who go by the excellence of their merits, become holders of responsible positions in the next Kalpa,

according to their respective merits. Those who go there by worshipping Hiraṇya-garbha and others, become liberated along with Brahmā. Those who are worshippers of Bhagavān, pierce the Brahmāṇḍa at will and reach the State of Viṣṇu."

The classification is the same as made by Kapila. Hiraṇya-garbha Upāsanā, which was prevalent at one time is now out of use. It was the worship of the Life aspect of Īsvara, as manifested in the Solar system. There is a higher duty, the highest duty of a Jīva manifested in this universe, to realise that this universe itself is a part of a big universe, and there is Īsvara of that big universe Bhagavān Himself and to surrender one self completely up to Him in pure love and devotion. He will not then be of this universe, but he will be of many universes, he will transcend the limits of all the seven planes of our system at will. What his work then will be, it is for Bhagavān to say not for him. The work of Bhagavān is his work, the life of Bhagavān is his life. He becomes a Bhāgavata. The Gopī-s are ideal Bhāgavata-s and the Bṛndāvana-Līlā is the consummation on this earth of the relation of a Bhāgavata with Bhagavān. This, to all Bhakta-s is the highest form of Mukti.

To the Bhakta, there is no Mukti, without the Universe and the Lord of the Universe.

Forget the Universe, forget every thing, only meditate on the eternal unchanging element in you, be fixed in that and that only and you attain Ātyantika-Pralaya.

PEACE BE TO ALL.

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